The LUTHERAN

HIGH SCHOOL STUDENTS PRAY FOR PEACE

Florida scholars pause for one minute at noon each day

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OCTOBER 10, 1951

10 CENTS

The Right Solution

THE ATMOSPHERE AROUND the conference table in the big room was charged with tension. Scowls were upon every face, as after a moment's silence the union leader pounded the table with his fist and declared, "Unless you give us what we demand we're walking out, and that's final!"

As he sat back glowering, the man on the opposite side of the table pointed a trembling finger at him and shouted, "If you go out, you'll stay out until you starve."

AGAIN THERE WAS ELECTRIC silence in the room. This time it was broken by the arbitrator sent by the Labor Relations Board. A former college professor, he had witnessed many such scenes as mediator in labor disputes.

"Gentlemen," he said mildly. "I wish you would remember that you can both be wrong, but you can't both be right. The only way you will settle this dispute in peaceful fashion is to follow the laws o human relations as given us by Jesus Christ.

"Aw," said the labor leader, "let's n make this a prayer meeting. What does Jesu know about labor problems?"

"He knows everything about the problem of humanity," the mediator declared. "H has a formula for solving them. You ma call it the golden rule."

AGAIN THERE WAS SILENCE in the smok filled room. Then someone whispered int the factory owner's ear. A moment later th labor leader and his associates were holdin a whispered conference.

"Are you ready to submit your dispute t an impartial arbitration board?" asked th mediator.

"I am, if it's done in the spirit of Jesu Christ," replied the owner.

"That goes for me, too," said the labo leader.

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Students at Manatee County High School, Bradenton, Florida, pause each day at noon for one minute of silent prayer for peace. At the sound of a bugle, the 800 teen-agers stop in silence wherever they may be on the campus.

THE CHURCH IN THE NEWS

Nuns must ungarb in New Mexico schools

There weren't any Roman Catholic nuns teaching in New Mexico public schools. Archbishop Edwin V. Byrne had withdrawn them after Protestants went to court in a strenuous campaign to have them barred.

Even though the nuns were out, the Protestants wanted a supreme court verdict prohibiting their return. The archbishop might change his mind, said the Protestants.

In late September the New Mexico supreme court ruled that wearing the church garb will not be permitted among teachers in the state's public schools. The court also said public-school classes must not be conducted in church-owned buildings, and the state must cease to provide free textbooks for parochial schools.

This was the end of a three-year battle centering around Dixon, N. M. When it began the children of Dixon attended the "St. Joseph Public School," recited the "Hail Mary" four times a day, and were punished if they refused to go to confession. There were 143 Roman Catholic priests, nuns, brothers teaching in 28 New Mexico public schools.

A 1949 court verdict ended the parochial-public school alliance, and barred the Dixon nuns from public school teaching. The supreme court decision last month upheld the ban on public-school teaching by 124 of the Roman Catholic instructors because they had "taught religion" in state-supported classrooms.

Against religion on Minnesota campus

A three-cornered battle was underway in American state-supported schools this fall. (1) Protestants in a half-dozen states were trying to whittle down special advantages held by Roman Catholics in some public schools. (2) Catholics were seeking free bus service, free textbooks, and other allowances from the public treasury for their parochial schools. (3) A third group opposes any sort of help from public institutions for any instruction in religion, even if all religious agencies get the same amount of help.

Mr. W. L. Sholes is in Group Three. This month his case against the University of Minnesota was pending in the Hennepin county court.

The university had been definitely friendly toward the ministry conducted among its students by Roman Catholics, Jews, and a great variety of Protestants. Students are invited to state their religious preference when they enroll, and this information is forwarded to the various student pastors working on the campus.

Sholes argument

Mr. Sholes argued in a Minneapolis courtroom last month that the university is "attempting to wed a purely non-sectarian institution to an unlimited number of separate conflicting and inconsistent denominations."

Instead of backing up under the Sholes attack, the University of Minnesota had increased its friendliness toward church activity. It had granted the Canterbury Club (Protestant Episcopal student organization) permission to use the student center chapel twice a week. The chapel is also used by the Newman Club (Roman Catholic) for masses each Sunday, and by the Lutheran Student Association for Sunday evening meetings.

Some financial support for the Sholes campaign against religion at the university, said The *Minneapolis Star,* has been

rovided by Frank C. Hughes, who says e is an atheist. This past summer oil vells were being drilled on Hughes' prop-rty in Montana. If enough oil is found o increase the Hughes' bank account, he ntends to "really raise hell with the Chris-ians," The *Star* reports.

DR. S. C. MICHELFELDER
. . . his work is done

One man's work is completed

There hadn't been time for Dr. S. C. Michelfelder to rest. Since he went to Switzerland in the summer of 1945 to set up an office for Lutheran postwar relief and reconstruction, he had done the work of three ordinary men. As executive secretary of the Lutheran World Federation he labored incessantly to aid the European churches in their task of rebuilding.

But there are limits to a man's strength. On the morning of Sept. 26 Dr. Michelfelder had reached his limit. He had come to Chicago from the Curitiba conference in Brazil. After a series of National Lutheran Council committee meetings, he was to speak at "Turn of the Road" conferences in various American cities, in hope of stimulating the 1951 Lutheran World Action appeal.

In a Chicago hotel room the 62-year-old churchman, midway in his daily routine of shaving, collapsed with a heart attack. He was able to phone the hotel physician, and was taken soon afterward to the Augustana Hospital.

A message to Geneva brought Mrs. Michelfelder from Switzerland by the earliest plane. A son and daughter were summoned: Dr. Theodore J. Michelfelder of Merrick, Long Island, and Mrs. Howard Young of Cleveland. All were at the bedside when Dr. Michelfelder died on Sept. 30.

Michelfelder career

Until 1945 the Michelfelder history was about the same as that of other capable, energetic pastors. There had been pastorates of American Lutheran Church congregations in three communities (Willard, Ohio . . . Pittsburgh . . . Toledo), plus five years as secretary of the Lutheran Inner Mission Society of Pittsburgh (1926-31).

From St. Paul's in Toledo Dr. Michelfelder had been summoned by his close personal friend, Dr. Ralph H. Long, for the assignment in Europe. Just after V-E Day Dr. Michelfelder arrived in Geneva. Along with his work for Lutheran churches he was immediately drafted to organize and direct the Material Aids Division of the World Council of Churches. Under his direction $40 million in cash and relief supplies was channeled by Lutherans of America to desperate people amid the rubble of World War II.

Late in 1945 Dr. Michelfelder became the Lutheran World Federation's executive secretary. Recently he had been spending much time planning for the

LWF 1952 assembly in Hannover. To relieve him of some burdens Dr. Carl Lund-Quist went to Geneva from the National Lutheran Council offices in New York City early this year.

Appeal for World Action

If congregations everywhere had responded on schedule to the 1951 appeal for Lutheran World Action, it would not have been necessary for Dr. S. C. Michelfelder to come from Switzerland for a series of promotional meetings planned for this month. A dozen other Lutheran leaders, who will address the meetings in 100 cities and towns, would be spared the time and expense of telling church people why $3,300,000 is needed.

By late September the 1951 World Action total was 60 per cent of the year's quota. That was far above the total reached in September 1950 when the campaign lagged badly until the last two weeks of December. But there were a good many thousand dollars still needed to reach the year's goal for overseas relief and reconstruction.

Editors ask for new translation

A new translation of the Bible should be used in the Service Book now being prepared for Lutheran congregations, said editors of Lutheran papers last month. Editors of the official church papers agreed unanimously at their annual meeting that the commission preparing the book should give "serious consideration" to replacing the 340-year-old King James translations with the new Revised Standard Version.

Editors said it had been reported to them that only the United Lutheran Church was insisting that the old translation should be used for the Gospels and Epistles of the church year as they will be printed in the new book. The Augustana Church, said Editor E. E. Ryden of The *Augustana Lutheran,* has used the

SOLDIERS GO TO CHURCH

This open-air straw-thatched chapel on the Soyang River in Korea is usually filled by U.S. soldiers when services are held. The bell (at left) calls them to worship

American Standard Version (now replaced by the Revised Standard) in its service book, and would consider the use of the King James Version as "a backward step."

The Evangelical Lutheran Church does not print the full text of the Sunday lessons in its present book, and does not give official approval to any translation, said Editor O. G. Malmin of The *Lutheran Herald*. Pastors are free to read from whatever translation they prefer. The new Revised Standard is used by many. The United Evangelical Lutheran Church has a similar practice.

In Lutheran churches of most European countries the Scripture translation used in public worship is revised every 25 or 30 years, to keep up to date with the living language. The United Lutheran Church in America is one of the few Lutheran churches of the world which continues to use an antique Bible translation in public worship, although it does use the Revised Standard Version for church school instruction books.

Missouri is like Wisconsin

A Wisconsin circuit court judge decided in mid-September that there isn't any "basic difference" between the Lutheran Church—Missouri Synod and the Joint Synod of Wisconsin.

A majority of the members of Trinity Church in Menasha, Wisconsin, had agreed to transfer their congregation from the Wisconsin Synod to the Missouri Synod. They didn't like the Wisconsin Synod ban on Boy Scout and Girl Scout membership, refusal to permit pastors to serve as chaplains in the armed forces, or refusal to permit Wisconsin Synod men's groups to join the intersynodical Lutheran organizations such as Lutheran Men of America.

A minority of the members petitioned the court to block the majority in taking along the church and school property in the transfer. They said the transfer would result in diverting the property to "antagonistic use." Judge Helmuth F. Arps ruled that since both churches belong to the Synodical Conference, use the same order of service, the same publications, and the same practices regarding the communion the transfer of the property would not be improper.

Marriage without priest

Roman Catholics in Communist Czechoslovakia may get married without the presence of a priest because of "present difficulties" in that country, the Vatican Radio said in a special broadcast to Czech and Slovak listeners.

The broadcast said that weddings could be solemnized and have the full validity of an ecclesiastical ceremony without the presence of a priest if the bride and bridegroom make a statement before two witnesses to the effect that they want to enter into a marriage "valid before God and His Church."

Since the Council of Trent in the 16th century, the presence of a priest as well as witnesses has been ordinarily necessary for the validity of a Catholic marriage when one or both parties are Catholics.

Bishops stayed away

Communists in Czechoslovakia had planned a big public meeting to demonstrate their power over the Roman Catholic Church. It was to be a "Catholic Peace Congress," they announced, scheduled in Prague on Sept. 27. All bishops and priests were requested to show their "loyalty to their country" by attending.

There were 1,600 present when the meeting was held—including priests from all parts of the country—but only three bishops were there. One act of the Peace

Congress was to appoint a delegation to visit Czechoslovakia's President Klement Gottwald to assure him of the loyalty of the Roman Catholic clergy to the Communist program.

The government director of church affairs, Zdenek Fierlinger, told the Congress that the attitude of the Czech clergy must be "clearly pro-Communist." He said the Vatican is "faithful to the interests of Wall Street's multi-millionaires."

Protestant situation in Catholic countries

In five European countries where the Protestant reformation had been unsuccessful—France, Belgium, Spain, Portugal, Italy—Dr. John A. Mackay of Princeton Theological Seminary traveled this summer to survey the situation.

The 80,000 Protestants in Belgium and the 700,000 in France have full religious freedom and official protection, he said.

In Portugal also the 15,000 Protestants "enjoy relative freedom." They can obtain permission to own property. "Permission to open new places of worship is difficult to obtain, but not impossible." There is no "full religious liberty" but no severe limitations.

In Italy the situation is growing worse. "It has become virtually impossible for Italian Protestants to secure permission to open new places of worship." Protestants (there are 100,000 in Italy) "live under the severest restrictions in the exercise of their religious rights."

Mackay reports on Spain

The situation of Protestants in Spain, reported Dr. John Mackay is "worse than I had imagined. Freedom is dead."

"In the expression of their religious life," he said, Spain's 20,000 Protestants "are surrounded with the grim, confining barriers of the ghetto.

"No publicity can be given to the services. No literature can be published by the congregation. No religious gatherings, however small, can take place in private homes. No authorization can be obtained for the organization of new congregations or the establishment of new

CHECKING ON PROTESTANT SITUATION
Dr. Mackay meets Protestant leaders in Lisbon

places of worship.

"Protestants can have no recreational clubs for youth. They can conduct no parochial schools for their own children. They cannot circulate Bibles or religious literature through the mails.

"They cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection. When any person baptized a Catholic becomes a Protestant, he or she finds it practically impossible to be married by a judge according to the civil ceremony."

Lutherans sign with Israel

An agreement affecting Lutheran mission properties in Palestine has been signed in Switzerland between representatives of the Israeli government and the Lutheran World Federation.

The agreement was signed by H. Kadmon, administrator general of the Israeli Ministry of Justice, and Dr. Sylvester C. Michelfelder, executive secretary of the Lutheran World Federation, early in September. A cash settlement will be made.

Sixteen properties formerly owned by German mission societies and subsequently placed under the trusteeship of the Lutheran World Federation are involved.

The properties were originally seized by the Israeli government in 1948 during the Arab-Jewish conflict in Palestine.

Success in Japan

There are twice as many Baptists in Japan as a year ago, the Southern Baptist Foreign Mission Board reported in September. Eleven new churches have brought the total to 43.

The Lutheran Church of Japan—developed by ULC missionaries—had 3,933 confirmed members at the close of 1950, according to statistics recently published. This is more than double the number surviving on V-J Day. Since the war a half-dozen other Lutheran mission agencies are in Japan working in co-operation with the United Lutheran mission.

The Missouri Synod last month dedicated a $70,000 youth center in a downtown location in Tokyo. A Bible Training Institute will be opened to give a one-year course for full-time church workers. Eventually it will be "a regular seminary to prepare competent Japanese ministers and teachers."

Roman Catholics said last month they have gained 10 per cent in membership in Japan in a year. They have 157,241 now. Adult conversions numbered 11,345 in 12 months.

Minister loses $100

Some U.S. clergymen had appointed themselves investigators and prosecutors of gambling houses since the Kefauver Committee had painted its lurid picture of the crime situation. In Allen County, Ohio, the council of churches announced a campaign to close up "about 50 gambling houses and 15 to 20 houses of prostitution" which it said operate now.

But the Rev. Lewis Miller of Normal, Illinois, got into trouble with his crusade. He and a fellow-clergyman thought they had evidence on gambling in a local poolroom.

The pastor tried to persuade Patrolman John Lanham to raid the place. Mr. Lanham said he was off duty, and was dressed in his uniform only because he was selling tickets for the policemen's baseball game. But Pastor Miller insisted that Patrolman Lanham do something about the poolroom "and persisted in making a scene," Lanham explained. "I finally simply had to arrest him." The clergyman was fined $100.

World News Notes

Germans have problem

British, French, and American statesmen had talked things over in Washington last month, and had come to an agreement about an offer to Germany. The West German Republic could become independent—even without a peace treaty—and the Allied occupation would end. In exchange, the Germans would join up with the North Atlantic Treaty nations and provide troops for common defense.

Communists were waiting for this move, and had their own offer ready. If the West Germans stayed out of an alliance with the North Atlantic nations, they would be allowed to reunite with the East Germans in one sovereign nation. Both offers appealed to the Germans.

To the Communists the West German government sent a reply in late September. There were 14 conditions on which they would consider the offer . . . free, secret elections all over Germany for a new government . . . permission for unrestricted campaigning everywhere . . . personal safety of all candidates for office before and after election . . . public counting of the ballots with all parties watching, and so forth.

West Germans didn't expect Communists to accept their terms. If they don't, the West Germans will line up with Atlantic Treaty nations.

Columnist in court

With the World's Series out of the way, there would be space in the newspapers for some more excitement when Columnist Drew Pearson gets Senator Joseph R. McCarthy in a Washington courtroom for a slander suit. Americans are still free to call one another names, but if they get rough they may have to explain it to a judge.

Senator McCarthy had said something about Pearson being "a mouthpiece of the Communist Party." With help from Chicago *Tribune* publisher Robert McCormick and others, the McCarthy attack had damaged Pearson's earning capacity to the extent of $5.1 million, the columnist claimed.

Freedom of the press

Even news that officials are trying to keep secret is legitimate for use by newspaper reporters if they can get it, United Nations spokesmen agreed last month.

The New York *Times* had described a report on military matters drawn up by a UN subcommittee in a closed-door session. A French delegate, Francis LaCoste, protested that the report was confidential property of the committee until it decided to make it public. Benjamin A. Cohen, UN Assistant Secretary General, ruled that newsmen have a right to any information they can secure.

Rural areas need books

Rural areas need high-pressure book salesmen, said O. Maurice Wieting of the Ohio Farm Bureau at a Washington conference on rural reading last week. Mobile bookstores might be sent out.

An Ohio experiment of selling low-priced books at feed stores has not worked out well, he reported, since farmers don't look on books as something to be picked up while buying poultry feed.

Competition from movies, radio and television has cut into reading in rural life, said Dr. Carl Woodward, president of the University of Rhode Island. He pleaded for literature related to rural life.

A recent survey reported to the conference by Prof. Archie L. McNeal of the

University of Tennessee shows that half the rural people in that state read the Bible regularly.

Israel may restrict immigration

When the State of Israel was established a few years ago, it proposed to offer a free homeland for Jews from all the world. Its high ideals have gradually fallen prey to circumstance. Last week an influential group of newspapers advocated restricting immigration.

The flood of immigrants has affected Israel's economy. With food scarce, consumer goods are becoming tighter each month and inflation is digging into everyone's pocketbook.

A weightier consideration, however, is reported to be the quality of recent immigrants. Oriental Jews from the Near East are flocking into the country in such numbers that they now make up 53 per cent of Israel's population. Some leaders fear that they will depress the country's living standards to the point where it becomes just another Levantine state.

Prime Minister David Ben-Gurion and his government are committed to increasing the population of the country. Their goal is to have 2,000,000 inhabitants by the end of 1953.

Want occupation troops limited

When the Japanese Diet begins this month to discuss ratification of the security agreement signed between that country and the United States at San Francisco, a bitter argument is expected.

Two minority parties, Democrats and Socialists, are demanding details about the size and distribution of garrisons which the United States expects to keep in their country. "Garrisoning of foreign troops requires true and close collaboration between the troops and the Japanese people," said Takeo Mikki, Democratic party leader. Not only should the number of American troops be limited, but the length of their stay in Japan should be definitely determined, the opposition holds.

Since the Japanese government holds a clear majority in the lower house, there is no doubt about ultimate approval for the security agreement as well as the peace treaty. Premier Shiguro Yoshida and his cabinet are concerned, however, about the unexpected demands for clarification, since they believe the U.S. Senate will approve the agreement only if all safety provisions are included.

Army radio shows are costly

Most church councils would be hard pressed to find funds for an extra expenditure of $688. Members of Congress are accustomed to higher figures, but even so many of them rebelled last week when they learned that the Army planned to spend $688,000 for two radio programs which would urge men to enlist. Selective service offered a more practical and reasonable means for recruiting men, they felt.

Plans called for sportscaster Bill Stern to head a 26-week show over one major network at a cost of $254,000. Singer Frankie Laine was to star in a $434,000 program over another network.

Huge sums like this can be buried in giant appropriation measures which even senators and congressmen cannot study in detail. Senator Paul Douglas called attention to similar items a few weeks ago when he urged that Army appropriations be examined carefully to eliminate duplication and wasteful practices. His efforts resulted in a cut of $1½ billion from the blanket measure for defense spending, but the total supplementary amount granted to the Department of Defense was nearly $60 billion.

WITH THE RESETTLEMENT of displaced persons approaching its final phases, the International Refugee Organization is preparing to wind up its program. But the emptying of the DP camps does not mean the end of the refugee problem.

In western Germany, some 12 million refugees from countries that have turned communist create a critical situation. Crowded into already overpopulated territory, they have produced social and economic conditions that endanger the equilibrium of central Europe.

In other parts of the world, large concentrations of refugees reflect the turbulence of today's world. In Arab Palestine, in Korea, in India and elsewhere, suffering has followed in the wake of war for thousands of uprooted people.

U.S. GOVERNMENT OFFICIALS recognize that the refugee problem is here to stay. Sentiment is growing for an international organization to succeed IRO, which would function on a permanent rather than an emergency basis.

One candidate for this job is the International Labor Organization, which feels that it could include resettlement among its functions. Its staff believes that employment is the basic factor in insuring the success of wholesale population shifts.

Congressmen have been dubious about the qualifications of ILO to act as a resettlement agency. Its emphasis on the world labor market as a prime factor in resettlement would be likely to minimize other vital factors. Economic considerations might outweigh ethnic, social, and cultural values.

New agency

THE ALTERNATIVE proposed by Congress is the formation of a new international organization by those countries that are especially concerned with the problem. This would include both the overpopulated countries and those which would be willing to receive refugees.

The Mutual Security bill authorizes ECA to provide the State Department with the money to launch such an organization. The amount ($10 to $30 million) will be decided by the Senate-House conferees.

One loophole is that the authorization to ECA to provide the money is permissive but not mandatory. With its own non-military budget slashed, ECA is inclined to resist the idea of parting with $10 million or more for this purpose.

If plans for a new agency are projected promptly, the ships which have been used for ocean transportation of DPs and refugees could be purchased from IRO. If delay prevents this, they will be sold elsewhere in the liquidation of IRO assets. The new refugee organization would have difficulty in getting ships from any other source.

Voluntary religious resettlement agencies saw the danger and took action to combat it. Representatives of Lutheran Resettlement Service, Church World Service, Catholic War Relief Services, and United Service for New Americans (Jewish), visited President Truman to seek his help. They asked him to use his influence with ECA to make the money available without undue delay.

The U.S. has given the world an example of humanitarian service in the resettlement of DPs. A major role in dealing with the international refugee problem would increase still more our country's moral and spiritual stature.

—ROBERT E. VAN DEUSEN

BUILDING OUT OF THE DUST

By STEWART W. HERMAN

New communities on Brazil's sparsely-settled dusty plains offer home and hope for thousands of refugees from Central Europe

FIVE DAYS AFTER DRIVING through the extensive ruins of Hamburg, Germany, a tiny four-seater plane plunked me down in an open field at Guarapuava, Brazil. Stops had been made at a dozen other places, notably, Zurich, Rome, Madrid, Lisbon, Dakar, Recife, Rio de Janeiro. But Hamburg and Guarapuava had something special in common, namely, red dust.

Dust is an important element in our lives. Every housewife contends with it daily and so does the philosopher. Out of the dust we come and to dust we return. Man's capacity for building his civilizations out of the dust and plunging them into it again has been the theme of many profound books and sermons in recent years.

A FEW YEARS AGO the great port of Hamburg went down in dust under Allied bombs but today—under the energetic Christian leadership of Oberbuergermeister Max Brauer—that same dust is being remolded into building material by huge machines which make new bricks out of the rubble of old ones. Great mountains of brick-red dust surround these gaunt monsters. Man's inventive genius is salvaging new life out of the jaws of death. Whether the spiritual salvage will be as impressive as the material salvage remains to be seen. That is the job of the church.

Dr. Herman is director of the Service to Refugees division of the Lutheran World Federation.

Guarapuava is the jumping off place for a colonization project which does not yet have a name. For more than an hour we drove along a dusty track to the pioneer settlement. Soon we were red from head to foot. Once we put the car on a rickety, hand-drawn ferry to cross a small river named Jordan. On its banks were the wooden shacks of the village closest to the colony. Once we fell behind a truck carrying supplies inland, and we could hardly see, breathe or swallow. The sun itself was eclipsed. But out of this dust a new world is being built by refugees from the old.

What we soon saw is the result of less than three months' work. Two hundred twenty men, women, and children already live in three long wooden barracks which will later be used as storage sheds. For the moment their quarters are no better than the Austrian refugee camps which they left behind. But new houses are shooting out of the red earth all around them. Indeed, some of the unpainted homes are already occupied and curtains have been hung in the windows. Other newcomers will be moving into the barracks and then more houses must be built, until a total of 2,500 homeless Europeans have been located on this tract of land where the thinly settled country provides plenty of room to expand.

WE ATE LUNCH at the long, rough slab tables which almost fill the quadrangle formed by the three barracks and the kitchen. All around us hard-working,

heavy-set farm families were busily stowing away the kind of solid food which only those who work in the open can appreciate. The sun beat down on our heads and hands, but *mate*, the South American tea, helped to kill thirst and wash away the dust. The Swiss nurse sitting beside me said that there was no sickness in the sturdy group. Two babies had already been born on Brazilian soil. The youngest child on the last transport was busily pushing a Taylor Tot over the parched grass. His battered little vehicle was a hand-me-down presented by an American soldier's family in Austria shortly before sailing.

After lunch a fleet of new tractors chugged out of sight in all directions. We drove over to see the wide acres of wheat pushing through the soil. Experimental strips were carefully marked and various kinds of fertilizer tested. Rice had been sown. Two huge fields were devoted to garden vegetables of all sorts. They too were springing up despite a shortage of rain. The colonists thank God that the best rain of all came on the very night that the big plantings were finished. They are absolutely convinced that God is with them here, and they are setting up a chapel to replace the outdoor altar in the quadrangle opposite the kitchen.

Most of these people come from Yugoslavia originally and they are predominantly Roman Catholic. A fine young priest is living with them in one corner of the yellow pine sheds. Of the entire 2,500 people it is expected, however, that about 500 will be Protestant, that is, Lutheran. Arrangements have already been made to bring a Brazilian Lutheran pastor to the colony once or twice a month for services. The inspiration and leadership for this ambitious project stems from devoted Catholic laymen who have received permission from the Brazilian government to bring as many as 100,000 immigrants into the country.

SO FAR THE PROJECT for 2,500 has been financed by the *Swiss Aid to Europe* under special agreement with the Brazil Bank. With Swiss thoroughness the whole plan has been carefully studied, and qualified technicians have been selected from refugee camps to supervise every aspect of the co-operative scheme. Dozens of trucks and tractors have been bought, and put under a chief mechanic. A great artesian well is being dug. Food for the first year is assured and purchases supervised by a good administrator. A modest clinic has been installed and a doctor comes once a week from the nearest town. A full-fledged sawmill is already in operation and the land will be scientifically reforested as fast as standing timber is cut down. Each evening the whole camp is assigned to the jobs that must be done next day.

There is no dewy-eyed communism about this colony. At the end of the first few years each colonist can enter into possession of his own land and become as independent as he likes. Tractors and other services can then be obtained on a rental basis, if desired. These farmers are men who have always owned their own land and they want to live their own lives again. The Brazilian government has given them permission to conduct their own elementary schools where Portuguese is already being taught, but German prevails. Two or three older boys and girls are away in city high schools to complete their education. All this in three months!

I CAME AWAY with an overwhelming desire to return to this unnamed town 10 years from now. Standing on the edge of a high wheat field and seeing a couple hundred people building their new world where six months earlier a few thin cattle

fed upon inadequate grass, it seemed to me that a new era might be commencing not only in the almost-ruined lives of these few refugees but in the development of South America itself. Of all the millions spent so far on a wild variety of projects, this seemed to be the first one that really bore the earmarks of thorough thought and adequate financial planning. It will cost Swiss Aid about $2 million. There should be at least 100 projects like it, not only in Brazil but in several other countries too.

Is there any reason why the industrious refugee farmers from eastern Europe should continue to be the objects of international charity, especially when the world needs food and there is plenty of soil lying fallow? There has been a lot of talk about promoting migration and there has been an equal amount of talk about the development of undeveloped areas. Why not hitch the two together?

Is this the business of the church? Surely it is the business of the church to promote peace among men. Festering human sores in Europe will eventually breed the germs of another war. On the other hand, immigrants forced to find their way to strange shores by themselves tend to huddle together in the already-swollen cities when they should be pushing deeper and deeper into the interior to lay bare its wealth. The church must say to the governments, "It is as bad for people to rot on one side of the ocean as on the other. Your human resources are the most precious wealth you have." The best results are usually obtained when the church shows the way, not merely recommends it. The Christian cross must earn the right to stand in the center of every new community again.

IT HAS BEEN REPORTED, for example, that the U.S. Government is prepared to set up new communities of 300 dwelling units each in 15 of Germany's major cities. This is an excellent idea. If the whole truth be told, the inspiration for it probably came from the *Evangelische Baugemeinde*, or church home-building program. However, as Pastor Otto Fricke points out, the heart and core of the program has been dropped, namely, to build these new communities organically around a Christian center, not simply to set up houses. You can't leave religion out of life without opening the door to nihilism. If Christ is left out, what practical difference is there between reconstruction in the West and in the East? Materialism wins the day.

Ashes to ashes and dust to dust . . . Whether the old dust of Hamburg is revamped or the new dust of Guarapuava is rendered fruitful, the labor of man will endure only if the glory is given to God. Otherwise it will be ashes. Pioneering is still possible! The only difference is that today the church can reach these pioneers AT ONCE by airplane if we do not mind getting some red dust on our Sunday suits.

SOMEONE SAID, "If a person is a socialist, I'll know it in 24 hours; if he is a member of a labor union, I'll know it within a couple of days; but if he is a church member, I may go years and never learn of it."
—From *The Word in Season* by HUGHES WAGNER (Abingdon-Cokesbury)

There's Trouble in Jerusalem

By AINA OZOLINS NUCHO

Reverent moods are hard to maintain in the colorful, confused city where the human misery on the streets overshadows the holy places

THE FAME OF JERUSALEM is as old as the world itself. According to old tradition, it is the place where God created the first stone. From there the rest of the earth was formed. Through the years Jerusalem has witnessed many a sacred moment of human history.

Three religions esteem Jerusalem as the Holy City. The Arabic language does not have any other name for it than *El Quds,* the Holy. For Christians, it is the place where the divine forgiveness and the victory of the cross were manifested. For Jews, it is the synthesis of their past glories and a symbol for their future as the chosen nation. For Mohammedans, it is the place from which Mohammed ascended into heaven and is going to appear again on the day of judgment.

IN REVERENT MOOD a traveler tries to recall the sacred events connected with these hills. Soon he discovers, however, that Jerusalem, like everything old, has its whims. Nothing modern can easily enter its gates. The streets are too narrow to accommodate modern means of transportation. He has to leave his car at the Damascus Gate and proceed on foot like a pilgrim.

As soon as you are inside the city walls, the devotional spirit leaves you and you fear it will not soon come back. Jerusalem today is anything but a sanctuary. You quit reciting the names of the prophets and find yourself in the gay and colorful atmosphere of Oriental life. It is a carnival of noise, colors, smells and activities. Heavily-loaded donkeys rush by as if they reason that the quicker they run, the sooner they will get rid of their loads. Escorted by shouting men, they dig their way through crowds which a moment ago you thought even a cat could not get through. Awestruck you watch women in long, tight, richly embroidered gowns, carrying huge baskets on their heads. If some misfortune would place such a load on my head, I am sure it would transform me into the shape of a potato chip!

The Arab nation, however, seems to specialize in load carrying. If you buy something, maybe as small as a needle, a dozen boys surround you, eager to carry your purchase in the huge baskets they bear on their backs. All day long they wander around through the crowded streets, offering their service, blocking the way and increasing the confusion. It seems that the main hobby of people is shouting. The men selling lemonade contribute to the noise by beating two brass saucers against each other to attract attention.

All this confusion makes you dizzy although the natives themselves seem to find it delightful as they sit in front of their stores or shabby cafes, sipping the black and heavily-sweetened Arab coffee.

Mrs. Fuad Nucho is a Latvian DP who met her husband while he was a student at Gettysburg Seminary. Pastor and Mrs. Nucho now reside in Bethlehem where he heads the Lutheran School for Boys.

In a country where the landscape is so utterly monotonous, even the noise and confusion of the streets serve as a sort of recreation and entertainment.

EVERYWHERE YOU NOTICE MEN sitting and gazing into the dust of the streets. This is not a hint to their philosophical inclinations, but a consequence of the recent Israeli-Arab war, I am told. There simply are not jobs enough for everybody. Faced with the tremendous problem of unemployment, the offices of the United Nations practice the principle of employing only one member of a family. That means, if somebody is employed, his brothers could not get jobs even if they had families of their own. Small wonder, then, that everyone who can, leaves the country.

On the whole, the people accept their hard living conditions with admirable patience. They seem to be gifted with the talent of making themselves at home even in the most unhomelike environment. Beggars and cripples lie around the streets as if this were the most natural place to be. A barefooted blind old man staggers through the crowd, one hand holding a rag around his bony shoulders while the other is stretched out to feel the way, but no one pays him the slightest attention.

OLD CUSTOMS ARE PRESERVED by many of the people, especially among the Arab population. From the window of the Lutheran Home for the Blind on the Mount of Olives, we watched a great throng of women in colorful native gowns mourning for the late King Abdullah, who was assassinated while entering a mosque in Jerusalem in July. The women were moving in a great circle, each with her right hand on the shoulder of the preceding woman. Constantly they chanted in a monotone about the deeds of the king.

Amid all this humanity are huge stone reminders of the past. King David's

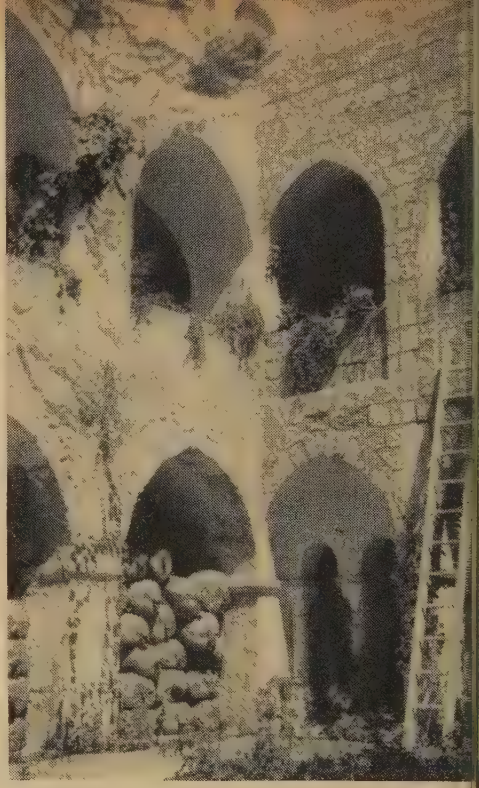
KING DAVID'S TOWER IN JERUSALEM
Palace of Herod the Great once stood here

tower is one of the most striking monuments in the city. On the same site once occupied by the magnificent palace of Herod the Great, it is built of heavy masonry, the same type as the walls which encircle the whole Old City. Built about 700 years ago, it stands on the crumbling remainders of Herod's palace.

Having seen the misery in the streets of the city, one doesn't feel too much like visiting the holy places any more. Christ's spirit would not be there while His brothers are suffering so bitterly. Millions of pilgrims come each year into the Holy City, but one wonders if they really find any peace of mind there. Don't the cries of the hungry children continue to sound in their ears even while they recite their pious prayers?

ARAB AUTHORITIES GIVE a great deal of credit to the Lutheran World Federation for its unselfish work in providing help for those in distress and need. One of the centers where Christ's spirit is at work is in the courtyard of Redeemer Church, which now serves as a storehouse for relief goods from Lutherans in more favored lands. Hospitals and institutions are still carrying on their work, despite unrest in the land, and generously aid in mitigating sufferings of some people.

Such is life today in the streets around the sanctuaries of the three great religions. Praised by generations as the city of glory and peace, it seems to exist today to bear witness to how little glory there is in human affairs.



COURTYARD OF REDEEMER CHURCH
LWF relief goods are stored here

OUR TENDENCY IS TO FOLLOW the Pharisees rather than Jesus. We are not too concerned with the spirit but we are strict in our judgment of the deed. We have said openly that what a man does is all that counts, as if you could ignore his reasons for action and the spirit of his life. We have said that to do good is fundamental, for that will automatically mean that a man is good.

—From *With Singleness of Heart* by GERALD KENNEDY (Harper's)

Help When Disaster Strikes

By C. FRANKLIN KOCH

Hurricanes, floods and fire sometimes hit congregations hard and make it necessary for the church to provide effective relief

"CAN WE DO ANYTHING TO HELP?" How seriously were our congregations hit?"

Almost simultaneously with the report of disaster such inquiries come to the Church House. Several times during the past year some church buildings suffered considerable damage, as did also the homes and businesses of members of the congregations. Because disaster relief has been committed to the Board of Social Missions, all inquiries about damages suffered or help needed are referred to the Board and finally reach my desk, no matter to whom addressed. The Church should know how such inquiries are handled.

THE FIRST DISASTER WAS LOCAL. It resulted from winds of hurricane force followed by heavy rains, which struck the metropolitan New York area Friday and Saturday after Thanksgiving. Two of our churches were seriously damaged. One, St. Peter's, Brooklyn, was unroofed, and rain poured in on organ, pews and altar. Fortunately this building was reasonably well protected by extended insurance and did not need outside aid to restore it.

With St. Trinitatis, Jersey City, it was different. That church building had part of its roof caved in when hit by its falling tower, which also damaged the parsonage. This congregation, in the throes of recovering from a delayed change from German to English services and with its location in a changing neighborhood, was faced with real difficulty. Its members and friends rallied loyally to its support, and made a brave attempt to meet the loss. This was estimated by a contractor at $10,000. Within 10 days the congregation secured about half in cash and pledges.

First friends of the congregation, then the pastor, brought the situation to the attention of the Board of Social Missions and appealed for help. Authorized procedures approved by the Church at the Cleveland convention were followed. A certified statement of the loss was secured from the church council. The need for help was verified by the president of the New Jersey Synod, the Rev. Dr. E. H. Knudten, as well as by the Social Missions committee of the synod. The New Jersey Synod, organized in January 1950, had no sufficient funds from which to give help.

The case was presented by me to the members of the Disaster Relief committee of the Board, the Rev. Dr. J. R. Houser, chairman. With the written approval of the members of the committee, the appeal for aid was presented to the directors (Executive Committee) on Feb. 8, 1951. The directors approved a grant of $2,000.

IT WAS MY PRIVILEGE TO CALL the Rev. Norman H. Fowler, pastor of St. Trinitatis congregation, the morning following the directors' meeting. Imagine my surprise and delight to have him advise me

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Dr. Koch is Executive Secretary of the Board of Social Missions of the United Lutheran Church.

that in anticipation of help from the church—for the Board acts only as agent of the church—friends had made provision for the balance of the estimated cost of repairs and would accept the grant from the church only as a loan to be repaid as soon as possible.

He stated further that members of St. Trinitatis desired the board to be able to aid other congregations when so affected. They therefore decided to receive the money only as a loan. That must be entered upon the books as *case number one.*

About March 1, reports were noted of a serious flood in the Manitoba area of Canada, centering largely around Winnipeg. Since the United Lutheran Church in America has six congregations in that city and reports spoke of some churches and schools being damaged, others being used as relief centers, officials in the Church House were concerned about how our buildings and members were affected. A communication was sent to the president of the Western Canada Synod, and to the chairman of the Social Missions committee, asking for a report of the damage suffered by churches and parsonages. Happily the answer was that none suffered more than slight damage. One building was saved by a dike of sand bags around it and using pumps when necessary. Because of its location it was used as one of the city's relief centers.

THE MOST RECENT DISASTER was the flood which swept through a large section of the state of Kansas, in which we have 42 congregations. A check of cities mentioned by press and radio as being in the path of the flood revealed about 15 possible "casualties"; too many to be ignored. A telegram was sent to President Ernest F. Tonsing of the Kansas Synod, asking a full report of damage and need for help. His answer read: "Checked 15 churches in flood areas. Three flooded church and parsonage basements, Abilene, Chapman, New Cambria. Whittecar to survey these next week. Report to you."

The board took advantage of the presence in Kansas of the Rev. George H. Whittecar, a recent president of the synod, a member of the board's Disaster Relief committee, to ask him to check damages and report. This he did.

Scherer Memorial Church, Chapman, Kansas, the Rev. Theodore Moehring pastor, was the only congregation suffering such extended damage that it may need help. The basement of the church was completely flooded and its social room, kitchen, several Sunday school rooms, heating plant, and organ blower were greatly damaged. Understructure of the parsonage was undermined with portions of the basement wall caved in, the foundation giving way in several places.

More than half of the families in this parish suffered severe losses to their homes, businesses, or to their farms.

Help for the congregation at Chapman is being processed in the same manner as was that of St. Trinitatis.

IF A GENERAL DISASTER strikes our churches, the officers of the United Lutheran Church in America are authorized to issue an appeal for funds, clothing, and bedding, as was done in the Ohio Valley flood in 1937. It will be the responsibility of the Board of Social Missions, in cooperation with social missions committees of synods affected, to distribute such aid. Extent of aid granted must depend solely upon the response to such an appeal.

ON SEVERAL OCCASIONS RECENTLY I have been asked what the church will do in case of heavy bombing of our American cities. This is a bridge we have not crossed. If such a fateful day comes and

losses are widespread, with homes and businesses seriously damaged or destroyed, emergency help would have to be provided on a national scale. Methods will require careful and prayerful study by church leaders, including doubtless the Executive Board of the ULCA.

In the meantime every congregation should:

(1) Carefully check the amount of insurance, both fire and extended, it carries on church buildings, parsonage, and church furnishings, and see that it is adequate. Remember that replacement costs have risen tremendously since 1945. If located in frequently flooded areas, flood insurance should be seriously considered. The church does not help rebuild church buildings destroyed by fire and inadequately insured.

(2) Know what procedure to follow if disaster does strike. Pastors should check the 1946 minutes, pp. 458-459, and also a reprint of that section to be distributed soon through the *Pastor's Desk Book*.

(3) Pray persistently that God will guide the world into ways of peace, sparing us all from the folly of selfish ways which have brought us so close to the precipice of a world cataclysm. God is still the one of whom the Psalmist wrote: "He maketh wars to cease unto the end of the earth . . . I will be exalted among the nations, I will be exalted in the earth."

These Folks Pitched In to Help

By I. ADELE JAHR

To members of Trinity Church, North Lawrence, Kansas, flood relief provided a program of Christian action that won't soon be forgotten

AN ELDERLY COUPLE were hard at work cleaning mud out of their home in North Lawrence, Kansas, scene of the recent floods, when two young men, dressed in work clothes, drove up.

"Here, let me do that," one of them said, smiling. "I think I can handle that scrub brush."

Before the two men left, most of the rooms of the little house had been thoroughly scrubbed with soap, water and lots of elbow grease.

The men were one of the volunteer teams from Trinity Lutheran Church in Lawrence. Helping clean up afterward was only one of many activities in which members of the church met the challenge of recent floods.

Fifteen families of the church were among those forced from their homes by high water. Other members opened their homes to them as long as lodging was needed. No Trinity member needed to be housed in dormitories provided by the Red Cross. One of the "flooded-out" stated, "You never forget hospitality and friendliness at a time like that."

To most Kansans, flood meant high water that covered pastures or cornfields, but not farm homes and towns. But this year the Kaw and other rivers in the area overflowed beyond all record. Rainfall had been unprecedented, and the second week in July brought warning messages each day by radio. Most families in the lower areas moved their furniture upstairs, and nearly all made some plans for leaving their homes if necessary. Some

scoffed at warnings, called them "hysterical" and "exaggerated"—these had to be rescued later from second-story windows and rooftops.

MOTORBOAT RESCUE TEAMS included men of Trinity Church, but members served in a variety of other ways. Fred Kloepper and Gene Burnett, amateur radio operators, helped to keep the community in touch with the outside world when telephone lines were down. They worked around the clock for nearly a week, sending out and receiving messages vital to the safety of the town.

About 200 families from North Lawrence were housed in dormitories at Haskell Institute, an Indian service school in Lawrence. Women of the church helped to set up facilities there, cooking for the homeless, collecting and distributing clothing, and nursing the ill.

AS FLOOD SUFFERERS returned to their homes and realized how much damage had been done, they felt they faced an almost impossible task. Many were discouraged and wondered how they ever could return to normal. Many roads had washed out completely. Over everything lay several feet of black, sticky, oily silt. Women wept as they entered their homes and found rugs, furniture and floors buried deep in mud and debris.

PASTOR R. W. ALBERT of Trinity Church, as the river was beginning to recede, saw at once that a tremendous job lay ahead for the community. Men of the church responded when he called for volunteers to help flood victims. Within a few days pastor and men were hard at work helping older people, the ill, and others who found it most difficult to return their belongings to normal. One elderly couple told a worker, "We hope we recognize you next Sunday in church." Since Trinity is a large congregation, they had not previously met the volunteer worker, and couldn't help wondering just how he would look in his good clothes.

Pastor Albert summed up the effects of the flood on the congregation by saying, "Catastrophies like this bring unity to a community or a church as they see the needs of people about them and work together to meet those needs."

She Saw with Eyes of Faith

By ROBERT C. HORN

Blindness did not dull the spirit of a kindly old lady, but enabled her to inspire and encourage others to overcome difficulties

THIS IS THE TRUE STORY of a white-haired old lady who for nearly all her life had been without the gift of sight. Those of us who knew her well recognized this as an affliction and handicap, but we never moped about it, nor did we look at it sentimentally. Neither did she. I never heard her complain.

At one time she kept house for her father. A wonderful housekeeper, she was fond of entertaining guests. Her hospitality kept the house open for young

Dr. Horn was for many years a member of the faculty of Muhlenberg College, Allentown, Pa.

men who attended the local theological seminary. She had a remarkable sense of touch and hearing, seldom broke things, knew just where everything ought to be.

THIS GOOD OLD LADY HAD a wonderful store of stories and knowledge of English literature, particularly poetry. She had a great memory for hymns and poems, particularly those of Sir Walter Scott. She taught her six nieces and nephews to read. When we had learned, she encouraged us to read aloud to her. This cultivated our love for good literature, and increased her literary knowledge.

I read a lot of Scott and Washington Irving to her. She showed her gratitude and appreciation many times by a little gift at the end of a long book—in my case such things as tools, a plane or hammer, or something of that kind. She was always interested in our success in school and work. Because of this there was the encouragement to do more.

AS TIME WENT ON MY AUNT learned to read Braille, the new raised signs for the blind. The first books she read were books of the Bible. I well remember the huge books, each one the size of an unabridged dictionary. The complete Bible in Braille was a formidable collection. Later on there were some secular books, and later still came the monthly magazine for the blind. She was very proud that she had as good a magazine as any of us could read; and that she could read anything of general interest and so could keep up with the world.

All through her life, but especially in later years, my mother read to her, for she never tired of listening to someone read. This was a great satisfaction when her fingers lost their fine sense of touch for the Braille.

My aunt was greatly interested in the church, particularly St. John's congregation in Charleston, South Carolina, with which our family had been closely associated for many years. It came as a severe blow to her when she realized that she could no longer attend church services. But she found some compensation in hearing them on the radio. When radio became common, she had a set of her own to which she would listen with pleasure.

Another source of recreation came from listening to the magazine of records for the blind, sent to her by mail in big packages which arrived regularly and were greeted with eager anticipation.

LIKE MANY BLIND PEOPLE she always spoke of seeing things: "Yes, I see." And I think she had the power of visualizing situations in a way that puts us to shame who have direct sight. It was always amusing to me as a child to listen to her conversation with a friend and neighbor, another blind lady, but of more advanced years. Often in the conversation both talked of what they saw, though neither saw in our sense.

Her life adjusted itself to its limitations and became superior to them. It was a source of great inspiration to us of the younger generation. Such a life sets a good example, and helps mold the lives of many others. Its influence is something that cannot be taken away. Probably we owe more to her because of her blindness than we might if she had been endowed with sight like the rest of us. Her gentle, kindly, sunny disposition and the uncomplaining way in which she accepted her limitations made others love her.

As an answer to the prayer which she must have prayed at times, "Lord, that I may receive my sight," I think that God must have said to her in a way that she heard and understood: "My Grace is sufficient for thee."

This Is for the Lord

By ALICE E. HOLDEN

When the pastor's wife was away Eve Morrison got her chance to learn that Christian service can be a rewarding experience

ST. JOHN'S IS THE OLD BRICK church out on South Main before you come to the country club—a substantial building. Anyone could tell you substantial folk worship there, too. At least, they attend there.

Across the street is a pretty little park through which you catch a glimpse of attractive houses built over the river's bend. River Bend is the name both of park and street. A few of the families of River Bend belong to St. John's, among them the nice young Morrisons who live in the white Dutch colonial, but none is very active. The Morrisons—Evelyn was brought up in St. John's and married there, and Ed joined just before the wedding—are the best known and most faithful. They give generously of their money but are full of excuses when it comes to teaching a Sunday school class or singing in the choir.

Young Pastor Allen can't yet understand why so many of St. John's aren't straining towards good works. He has been known to wish that St. John's didn't put so much vim and vigor into eating, such as church suppers and baked sales, and a little more into visitation and evangelization.

"YOU EXPECT TOO MUCH," said his wife Ann who has a sensible head on her young shoulders. "They've all surely been nice to us, and sociable, and they all pull together. Besides," Ann giggled, "you'll admit that we've enjoyed some good cooking here, and our baby is literally swamped with bootees and bonnets and I don't know what all!"

"Sure, sure," said the pastor, "anything for us. You're pretty nice and sociable yourself, to say nothing of the baby. But I must say I get a little upset at that favorite saying, 'I'd do anything for my church.' That's not enough.—I want them to say, 'anything for the Lord.' "

Once Ann, in a more sympathetic voice, said, "I know you're thinking of some special peeves—like Eve Morrison who bakes such wonderful things, as the girls say 'out of this world'—but won't take that class of 10-year-old girls who need just such a teacher. Right?"

"Right! That class of girls does bother me—but no more than the junior choir. That could be really good if we had such a girl as leader."

Ann tried to put more hope than she felt in her voice when she said, "Cheer up, something is bound to happen." And that's how matters stood when Ann was called to her mother's bedside. When she and the baby left Pastor Allen had to face his problems alone.

IT WAS A TYPICAL GLOOMY November day when the *something* happened. As chance would have it, a little girl of that class of 10-year-olds brought about the crisis. She was the newest girl and was little known except that she and her mother had taken a shabby apartment around the corner from St. John's. The child, Ruth Roland, had come to St. John's Sunday school with a neighbor.

So Ruth ran to the parsonage that morning when she saw that her mother was so ill as to be barely conscious. And then just before lunch Evelyn Morrison rang the bell at the parsonage with a package of something for the pastor's lunch.

As soon as she touched the bell, it seemed, the door flew open and Pastor Allen was saying, "Oh, Mrs. Morrison, you're heaven-sent, surely. I was just standing here praying for help and here you are! You see, here's Ruthie Roland—this is Mrs. Morrison, Ruth—and her mother was very sick this morning. I called a doctor who got her to the hospital but I didn't know what to do with this child since Ann isn't at home and here *you* are!"

Eve wanted very much to put in, "You said that before," but of course she couldn't. For, as she related the whole thing to her husband that evening, he gave her no chance either to say "yes" or "no."

"HE JUST POPPED ON HIS HAT and grabbed the child and her suitcase and there was I still holding that pecan pie that he likes so much," she sputtered, "and into the car he fairly pushed us, and then we were here, and he said when he left us in the hall 'This is for the Lord.' Imagine!"

"Kind o' nice," said Ed, as he watched Eve putting the finishing touches on a dinner that he knew was intended to tempt the frightened little girl in the living room. And Ed smiled to himself as he turned to answer the insistent telephone. And he was still smiling as he called out, "It's Ben Marshall—says to remind you it's our turn to come over this evening."

"Well, you can just tell him we aren't coming—turn or no turn. How *could* we?"

"Might get a sitter," came back very low. "How about calling the preacher? He got us into this!"

"Why Ed Morrison," and Eve's voice really was exasperated now, "the very idea! That poor preacher is run ragged now—whatever are you thinking of? Besides—go away and leave that poor little thing just when she's getting used to me? What do you think I am?"

"I think," said her husband, "what I've thought since you were in eighth grade—that you're the sweetest, dearest, best little girl ever, and now," said Ed, lifting her pretty face with his hands on her cheeks and looking into misty eyes, "now, I think you're grown up."

THAT IS PRACTICALLY WHAT Pastor Allen told Ann a week later, for on Sunday it was Eve who brought Ruthie to Sunday school, and wonder of wonders, offered herself as a teacher of the 10-year-old girls' class! But the pastor wasn't too surprised.

He said to Ann, "She never knew before the joy of doing something for the Lord. He just gave her the chance, and she took it."

And once in a while Eve Morrison, frowning over the new task of preparing a lesson for her 10-year-old girls, and for Ruthie in particular, remembers Pastor Allen's words, "This is for the Lord."

FIVE MAKE A FAMILY

P.T.A. EVANGELISM

"Do you really think our room got the picture?" asked Karen, coming back to the subject for the forty-eleventh time. The eyes looking at me over the dish she was drying were dancing.

"That picture," she added, "is just the thing our room needs to give it an extra touch. You know, something to make it more than an ordinary classroom."

Her way of speaking and the expressive movement of her arms were so like her teacher, Miss Traugartner, I could hardly hide a smile. I bent my head and became very busy with what was in the dishpan.

"Careful of that cup," I cautioned. "It isn't plastic. Once more, yes, I really think your room got the picture. There was a wonderful turnout of parents and teachers this afternoon and there were lots more from Miss Traugartner's room than any other. So even if I couldn't stay to hear the announcement, I think you can count on getting the prize."

Karen put the cup away and turned back to pick up a plate. "No use wishing you could have stayed to hear the announcement," she sighed. "When Susie gets going, no Girl Scout can handle her."

"It wouldn't have been quite so bad if Pete hadn't been there, too. He tried to make her obey the girls in charge and that only made things worse. She must have been pretty naughty. You know Susie!"

"And Pete!" We laughed together. Karen is so companionable lately she's almost like a grownup compared with the younger children. If she were the youngest, I suppose I'd still think of her as a baby. Sometimes I feel a little guilty about treating her so much like an equal. I certainly don't want to rob her of her childhood. But I guess she's not too grown-up if she can get so excited about a picture for her classroom.

Our conversation was interrupted by Susie's shrill screams from the living room.

"They are not!" Pete was shouting. "They don't! It's only men, I say!"

"Mommy! Mommy! Make him stop!"

Karen dropped her dishtowel and hurried off to see what was going on. I dried my hands and followed. "What next?" I thought. "I try to do my duty and go to the meetings and what do I have when I get home?"

By the time I got there, Karen had added her voice to the confusion.

"Give it to Pete, Susie! Only men carry mail."

Dan had brought home his big leather bag which he usually leaves at the post office. Susie was tugging for dear life to get it away from Pete. Apparently all her feminist yearnings were at the boiling point. What she couldn't do with her hands she was attempting to accomplish with her voice.

"Anyone hear a fire engine?" I asked quickly.

"Fire engine?" Pete dropped his side of the pouch and raced for the front door. "Where?"

"Listen, everyone! Do you hear it?"

ALL THREE CHILDREN STOOD like stat-
es, heads cocked to catch the slightest
ound. Even Susie let go her death grip.
Pete's expression grew more and more
uzzled. Suddenly he turned on me ac-
usingly. "You're fooling us! You don't
ear any engine!"

"No," I agreed, keeping my face se-
ous, "isn't that queer? I thought surely
ie firemen would think Susie was the
re siren. Maybe they didn't hear her
ter all. Where's your fire engine, Pete?
it in your room?"

Pete brushed aside my question with
ie contempt it probably deserved. "Only
ien carry mail," he announced, returning
the fray.

"A woman brought our mail yester-
ay," insisted Susie. Even though her
atement was mere wishful thinking, I
as very glad that she had resorted to
rategy rather than force.

"Did she, Mother? I don't believe it!"
id Pete.

"I didn't see any woman bring our
ail," I temporized. "But why not go
sk your father? He's the one who really
nows. Run downstairs and ask him.
le's fixing storm windows."

The younger children dashed off,
aren at their heels afraid of missing
me excitement. What he said, I don't
now, but all of them returned peaceably.

"We'll be in our pajamas before you
re through sweeping the floor," Pete in-
rmed me. And sure enough, by the time
went up to have our evening prayers,
ree clean children, attired in three clean
ts of pajamas were perched on our big
ed. Fathers can work wonders—now
nd then!

When Karen had read our evening story and Dan had read a few verses from the Bible, we said our prayers and the youngsters scooted off to their own beds. After they were safely tucked in, I kissed each of them good night. The feel of soft little arms about my neck was a reward for the exasperations of the day.

"WHAT IN THE WORLD DID you say to them?" I asked Dan as he flopped into the big chair in the living room. "I send a pair of howling demons down to you, and they come back angels."

Dan laughed. "Didn't appeal to the better nature of either of 'em, I'm afraid. Told Pete that girls would surely carry mail and do everything else just like men by the time Susie grew up and he'd better help her learn how to earn a living or he'd have to support her because no girl who cried all the time would ever get married. No man would have her. I added that only a mother and father could love that sort of girl, just to soften it up a bit."

"How did you ever think of it?" I sighed. "That Susie certainly embarrassed me this afternoon. Such a crowd and she's the only one who acts up."

"Remember the man we heard at the P.T.A. last year with the advice, 'Easy does it?' I think he's got something. Say, isn't Karen set up about that picture?"

"I don't know whether it's the picture itself or the way Miss Traugartner's built it up. But there's one thing sure, when children want their parents to come out, the parents really step!"

"Might be a way to get our neighbor down the street to church."

"Well," I teased, "so she isn't hopeless!"

"No one is," replied Dan piously. But he couldn't help laughing with me at his change of heart.

WE ONLY notice our sins when we are beginning to be cured of them.
—From *Francois de Fenelon* by KATHERINE DAY LITTLE (Harper's)

The Gospel for the Twenty-first Sunday after Trinity (Oct. 14) is written in John 4:46-54

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

LONG AGO I gave up trying to live by a schedule, though I admire people who can. In some professions it is almost impossible to maintain a routine.

A clergyman, for example, may plan to go to bed at a reasonable hour. But a phone call at 11 P.M. informs that a hospitalized member of the congregation is not expected to survive the night. Then comes the hurried trip to the hospital, hours spent with a distraught family, home again at 3 A.M.

Perhaps the pastor has a meeting scheduled for 2:30 in the afternoon. An hour before he makes a routine visit at a member's home. This time, the first time in years, the wife unburdens her problems, haltingly telling of a complicated problem. She breaks into tears as she explains the trouble. It is now 2:15. Can the pastor say to the sobbing woman, "I have to leave now"?

AMONG THE THINGS we admire most about Jesus is the way he could stand interruptions. There are times when I get so fed up with not knowing from one minute to the next what I am going to have to do during the day that I could be tempted to jump off the church steeple. Fortunately my church doesn't have a steeple. How Jesus could stand the constant pressures he was under, I do not know. But then there is small comparison between the Son of Man and man. For that we can be very thankful.

The Gospels give us the impression that Jesus always helped the person in need immediately, even if that disrupted all his plans. The parable of the *Good Samaritan* indirectly suggests that such action is essential not only for neighborliness, but also for eternal life.

ONE OF MY FRIENDS, who seems to have dedicated his life to telling clergymen how they should live, suggests that Christians should drop anything they happen to be doing at any time, in order to help the man in need (especially when it is he who wants something). Should we? It would seem that Jesus did. To help immediately everyone in need, what would this mean?

A beggar comes to your door sincerely seeking help. Should you do a good job of helping him, perhaps trying to find him steady work? Meanwhile the dinner burns, your children get hungry, you miss or are late for important meetings, and so on.

You are walking downtown in a big city. A blind man tapping along the pavement asks for help. Obviously silver and gold are not what he needs most. He needs medical attention, clothing, friendship, affection, encouragement. To provide these necessities may take weeks. Are you to forget the convention you are attending, or the shopping you came to do, or the friend who is expecting you to visit? And what then about the 14 other cripples and sickly who line the next two blocks?

Sunday's Gospel lesson points up a significant difference between Jesus and us. Making a rough guess, I would say it took Jesus about five minutes to heal the nobleman's son. And what it cost Jesus, we do not know. Even if we could have accom-

lished the same results, it would have aken us months of medical treatment, ountless hours of our time, and possibly housands of dollars. It is perfectly clear hat we are not always in the same posi- on that Jesus was, and therefore there re limits to what is expected of us.

THERE IS ALSO A SIGNIFICANT differ- nce between Jesus' time and ours. We ave his church. It is organized to care or the needy. As individuals we can refer any (not all) people to the institutions e support, our hospitals and homes for ged and orphaned, and to pastors and cial workers. If we properly support ur church both financially and thought- lly, these become our hands, binding ounds and lifting up the downtrodden nd fallen. Of course there remain many mes when it is our duty, and ours alone, disrupt our lives that we may help di- ctly the neighbor by the side of the road -as Jesus did.

I wonder if there were people whom sus passed by; for it seems impossible hat he could have given personal atten- on to all the lepers, demon-possessed, nd otherwise sick that he encountered. doubt that he would have had time to t, sleep, or preach. If he made a selec- on from the many who sought aid and ded only certain ones, we have no rec- rd of the basis for the selection. Why e helped some and not others (—if that what he did?) we are not told directly. Perhaps he never did pass anybody by. ut I doubt that. More likely he aided ose who wanted his kind of help, God- ntered help. As a pastor I never sol- nnize the marriage ceremony of people ho could be equally content with the rvices of a magistrate. The services of y occupation are of special nature, urchly, God-centered. (At least they ould be.) Possibly Jesus sorrowfuly passed by thousands who merely cried out for help—any old kind. But when some- one asked for God's help, Jesus imme- diately gave it.

IN SUNDAY'S GOSPEL LESSON the line beginning "Except ye see signs . . ." is not addressed specifically to the nobleman. It contains a plural "ye." Jesus had just come through Samaria. There he discov- ered that the Samaritans believed in him because of who he was and what he said (John 4:40-42). Their faith was based on fellowship.

But he had no sooner arrived in Galilee than he was asked to do a healing. Jesus, thinking of the different type of faith he was encountering in Galilee, made the statement about signs and wonders to those around him.

How many people have I heard say that unless they could believe in the mir- acles, they could not have faith. How clear Jesus made it that miracles should not be the basis for faith!

This Gospel lesson presents a healing at a distance. Jesus had the power of God. What is distance to God? It has been suggested by some that we have here not a miracle but a coincidence. The nobleman and his family were convinced of a miracle. So was the Evangelist.

The words ". . . and himself believed, and his whole family," interest me. What did they believe? That Jesus had the power to heal? That Jesus was a great man? That Jesus was the Christ? Faith in anything but the last would have been superficial.

Did the family believe because Jesus had worked a miracle? I think not; for the nobleman had that kind of faith be- fore the event took place. Their faith was based on an understanding of Jesus as a person. Upon such a basis all saving faith must rest.

Personal Problem Clinic

Early jealousy

QUESTION: For almost a year Bobby has had an allowance. He is seven. Now Beth, who is only five, wants one too. She doesn't really need money at her age. But she insists, and brings it up every time she sees Bob with a coin. We have explained to her that she is still too young to have a regular allowance, that she will have to wait a year or so. But she is still not satisfied. Last week she stole some of Bob's savings.

REPLY: The little girl may not need money—there is probably something else she needs more. Money is only a small part of the problem. She likely yearns for a greater feeling of security and acceptance—a kind of equality with Bob. It is likely that money represents to Beth a sort of power which she sees in the possession of her brother which she doesn't have. It may appear to her that Bob is getting a preference while she is being shunted aside. Age and the use of money may not yet mean much to her.

Beth's snitching of Bob's money may indicate that she has already developed a rather strong jealousy of him. The desire for money may be only a symptom, not a cause. Make an effort to have her feel more approved and secure in the family circle. Show her some kind of favors which will enable her to feel that you are on her side too. A small allowance may be a good way to do it.

Ladies' man

QUESTION: I have just returned from a church assembly—a meeting in which about 40 congregations were represented. There were young people, young adults, and a number of older groups.

There was a leader of young people, who at home is a teacher, who paid entirely too much attention to some of the girls. He is a married man with one or two children. It seemed that whenever he had any free time he was taking a walk with some young woman. While he paid attention to a half-dozen, one of them appeared to be his favorite. He was unabashed at his behavior and the girls seemed to welcome his attentions. But the other people in attendance there for the five days looked askance at his actions, and there was a great deal of talk about him. But, as far as I know, no one spoke to him about it.

REPLY: Such actions on the part of a leader are unfortunate. There may be certain conditions in the background which would explain his conduct, but they cannot justify it. As a leader it was a part of his job to be an example. Such an experience cannot be ignored, but we should at the same time be ready to place the best construction on his actions. It is possible that neither he nor the young women thought of the behavior as being out of line. One cannot read the minds of those involved.

What to do? It is a little late for the best kind of dealing with the matter. The presiding official of the assembly could have called him in and talked the problem over with him calmly and courteously and pointed out the effect, or the official could have designated someone else to do so.

Even at this date several of his friends could go to him and discuss the issue in order to forestall any repetition. This man should be given an opportunity to consider his actions and to revise his practices. In case he persists despite warning he will have to be replaced as a leader.

Issues in marriage

QUESTION: What questions ought to be faced and discussed by couples before they become engaged?

REPLY: Every issue or problem that can be envisioned ought to be talked over—personal traits, place of residence, sex, children, church relationship, money, social life, cultural interests, religion in the home, and other matters.

—EARL S. RUDISILL

Interpreting New Testament Thought

The New Testament Against Its Environment. The Gospel of Christ the Risen Lord. By Floyd V. Filson. Regnery. 103 pages. $1.50.

This small book belongs to a series of significant monographs on Biblical theology designed to set out clearly the true nature of Biblical faith and its relevancy to the contemporary Christian. The following studies have appeared: *Baptism in the New Testament* by Oscar Cullmann, *The Old Testament Against Its Environment* by G. E. Wright, and F. V. Filson's work on the New Testament against its environment. With the revival of Biblical theology these studies command a special interest.

The basic question to which Prof. Filson addresses himself is: How far does the New Testament present a content which is distinct and different from the non-Christian religious life and writings of New Testament times? He answers in three chapters, "The God and Father of our Lord Jesus Christ," "The Fullness of Time," and "Led by the Spirit," the substance of which is the thesis that there exists a sharp contrast between the New Testament and its Jewish and Hellenistic environment, and that the vital core of the entire New Testament may most truthfully be described as the "Gospel of the Risen Lord."

Throughout the New Testament, maintains Prof. Filson, there is a convergence of thought on Jesus as "God's central agent, as the Christ of Israel who was crucified but now the risen Lord." In this all the writers of the New Testament share. It constitutes their common basis for worship and thinking.

Prof. Filson's study has been carried through with painstaking care. And this needs be said both in respect to his broad coverage of the essential points in contemporary critical writing on the problems of the New Testament, and in his appraisal of the fundamental ideas which form the doctrinal framework of the various modern approaches to the New Testament. The book is an invaluable guide in helping to recognize the "undersurface" problems which lie at the root of New Testament exposition.

The one serious, critical question that does arise is this: In demonstrating that the influence of Hellenism concerns only secondary matters, that is, certain similarities which are the recurrent theme of human tradition, and that the essential message of the New Testament is new and unique, does Prof. Filson wrestle in an adequate way with the philosophical analysis of his thesis? There exists at this point a need of such profound import that further work in the field of basic New Testament interpretation (the central issue in Protestant theology today) can hardly be conceived without it. The role of philosophy in matters of interpretation is far from being obsolete.

Gettysburg, Pa. JACOB W. HEIKKINEN

Exporting Christianity

We Americans—North and South. By George P. Howard. Friendship Press. 148 pages. $2.

Anyone seeking to acquire a well-rounded acquaintance with the Latin American scene of today will find it in *We Americans—North and South,* by Dr. Howard, the best known Protestant lecturer and preacher in all South and Central America. Dr. Howard was born in Argentina, the son of Methodist missionaries from the United States. He is renowned as an orator in both English and Spanish and has drawn large crowds of listeners wherever he has spoken.

The book treats in a most fascinating way the historical and religious forces which shaped Brazil, Mexico, Peru, and many of the other republics; also the great Protestant missionaries and how they first came to South America. He tells graphically about the extent and quality of Protestant schools, hospitals, and other enterprises . . . about the question of alcoholism . . . about treatment of leprosy work . . . about radio, tour-

ists, student exchange, family life.

Dr. Howard expresses his basic view about Latin America when he says: "The Christian missionary enterprise does not aim to export an American or Canadian mass-produced machine civilization to other lands. You 'North Americans' have known how to package and sell the products of your colossal industrial enterprise. The time has now come when you must interpret more faithfully to other races and peoples the Christian principles and ideals that have provided the moral foundation for your giant enterprises."

Hollywood, Calif. ALBERT ALSOP

Understanding Christianity

A Fresh Approach to the New Testament. By H. G. G. Herklots. Abingdon-Cokesbury. 176 pages. $2.

The preface states that in the title of this book the important word is "Approach," and that the contents are not original. It is rather difficult, therefore, to justify the addition of the word "Fresh" to this "Approach." Again, on the wrapper, the publishers state that the book is "A key to better understanding of Christianity and its Founder." This is rather a large claim for the book, and it is possible only to those who have not possessed similar or better keys before reading this work.

The emphasis on the missionary message of the contents of the New Testament is sound, and the piety of the writer is evident. As a testimony to the insight and experience of the author, the book is worth reading, but as a "key" to unlock the riches of the New Testament the work is inadequate.

Allentown, Pa. C. W. HEPNER

Esther's Story

The story of the faithful and brave Queen Esther, immortalized in the little book of fervent Jewish nationalism which is part of the Old Testament, has attracted three novelists recently. Last year came Norah Lofts' *Esther* (Macmillan. 163 pages. $2.50) which is the best of the three. In Mrs. Lofts' story the emphasis is on the strong personal emotions of the central characters, rather than on pageantry and colorful court scenes.

Two other books have appeared more recently:

Behold Your Queen! By Gladys Malvern. Longmans, Green. 218 pages. $2.50.

Although much time is spent in describing Esther and her days before being chosen queen, this book does not present quite the vivid, convincing figure of the Hebrew heroine that Mrs. Lofts gives. In this version, Haman is an older man who attempts to substitute for the father of the young king. Considerably more emphasis is given to the plot of Bigthan and Teresh to assassinate the king, implicating Haman in this plot. The final climax is quite dramatic and the disintegration of the character of Haman is appalling. This book is very nearly as well done as that by Mrs. Lofts.

Queen Esther. By Effie Lawrence Marshall. Falmouth. 213 pages. $2.75.

This story introduces a secondary plot in the relationship of Benjamin, Esther's childhood sweetheart, to the king. He is finally made a eunuch to tend the gardens of Esther staying close to her throughout the book.

The early part of the story turns into a relatively unexciting problem of whether Benjamin will get to marry his lovely Esther before the contest of the virgins takes her away, and of course the reader knows how it must come out. Much of the book is thus taken up with the activities of Benjamin as a young captain in the king's honor guards.

For the real story—the struggle of Esther with Haman—the author falls back on direct quotations from the Bible. The manner in which this is done gives a very pedantic touch to the tremendous drama. Not satisfied with these distractions, the author introduces two other queens in the household to complicate Esther's life, and besides that she sends Artaxerxes off on an unsuccessful campaign against the Greeks. This story has too much of the conventional romance in it to compete effectively with the other two books which stay strictly within the limits of the historical events, and thus maintain the full dramatic impact of Esther's victory.

STAN CARNARIUS

OVERSEAS

BRAZIL: Sao Paulo. Sept. 14.—I WENT to Curitiba with great expectations. Now looking back, I must confess the days I passed there in the company of many excellent men will stand out among my memories as some of the very finest.

You certainly know that two quite different types of churches were represented at that first South American Lutheran Conference: "Volkskirchen" of German descendants and mission churches "planted" by American missionaries. If either of them would have overstressed its viewpoints, clashes could have easily resulted.

This has been avoided, thanks to the brotherly Christian spirit prevailing not only in common prayers but throughout, and to the superior and noble personalities present. The language problem, of course, is a knotty one. Not everybody can imagine what it means for a Lutheran church endowed with the Luther Bible and the Luther hymns (in German) to have to give them up for any other language, as we are now in the process of doing gradually. There are not just nationalistic leanings concerned.

Our synods here have moved forward a good deal these last years towards open-mindedness in world church affairs and inner independence. But if this is true of the leading men, you cannot be so sure as to the rank and file, and so we will have to move slowly for some time to come. Anyway, most Latin-American Lutherans are now members of the Lutheran World Federation and committed to its support, even your forces are small for all practical purposes and engaged in battle against many inner and outer needs.

Men like S. C. Michelfelder, Stewart Herman, Paul Empie, William Arbaugh, and A. Syrdal gained, I believe, good will, admiration and high regard of all present, not only by delivering their prepared addresses, but also by what they had to say and by the way they said it in free discussion of the many topics that came up during the conference. If I regret something, it is the fact that their limited time and full schedule didn't give a chance for more informal and personal talk.

Fortunately the German National Committee of the LWF was represented by the right man at the conference, Oberkirchenrat Dr. Hubner, a man with a missionary background, speaking English fluently and not at all solemn or forbidding in his bearing. He went on from Curitiba to visit southern Brazil, and will then come to the United States.

—RUDOLF H. PREISS

BRAZIL: Curitiba. Sept. 6.—WE ARE ON the last leg of our trip in South America. First I'll tell you about two cornerstone layings in which I had a part.

On Aug. 19 the cornerstone was laid under the altar of the new St. Peter's Lutheran Church in Posadas, the capital city of the Misiones territory in Argentina. Pastor Paul Lienck led the congregation. The Rev. H. D. Hammer of the Lutheran World Federation and Dr. H. L. Gilbert assisted in the service. Representatives from Lutheran congregations in the territory were present for the service which was conducted in Spanish. The new edifice will accommodate fewer than 100.

Services are regularly conducted in a room at the Girls' Hostel—Spanish in the morning and German in the afternoon. The congregation is made up of Germans, Scandinavians and Argentines.

On Sept. 2 the cornerstone was laid for the new Holy Trinity Lutheran Church in Berisso, Slovak-Spanish congregation of which the Rev. Andrew Mazak is pastor. Two bus loads of visitors arrived from Buenos Aires, 50 miles to the north, to participate. Assisting in the service were the Rev. Samuel Visini, former pastor, the Rev. William Schoen, and the Rev. H. D. Hammer. Dr. H. L. Gilbert laid the cornerstone, with the liturgy in English, while the Rev.

Luis Garcia, president of the United Evangelical Lutheran Church in Argentina, repeated the service in Spanish. With a seating capacity of 120 the new church will be ready for dedication by February 1952.

THE FOURTH annual convention of the United Lutheran Church in Argentina was held in Redeemer Church in Villa del Parque, Aug. 26-31. Each evening some phase of the church work was discussed. Monday—"The Church and Liturgy" by the Rev. Samuel Visini; Tuesday—"The Church and Pastoral Work" by the Rev. Jonas Villaverde; Wednesday—"The Church and Her Music" by Robert Leegstra, third-year seminary student; Thursday—"The Church and Her Stewardship" by the Rev. Emanuel Lichstenstein; and Friday—"Christian Education in the Church for Children and Youth" by Frederick A. Feuerbach, church treasurer.

A print of the new color motion picture on Lutheran mission work in Argentina, "A Young Church Growing," was presented to the convention and previewed on Friday evening by Dr. Gilbert, on behalf of the Board of Foreign Missions and Women's Missionary Society, ULCA.

In order to stimulate a larger stewardship program in the Church in Argentina, the convention approved the appointment of a full-time stewardship secretary. He is expected to visit all congregations, study the varied local conditions, and assist in introducing effective methods with the pastors.

THE PRE-SEMINARY was proclaimed to be the special for the 1952 Epiphany appeal. In 1950 the convention approved the inauguration of a new plan to train youth for service in the church as laymen and pastors. Eight boys are now housed in small quarters as a beginning of the new plan. Present plans envision the building of adequate facilities for 25 boys who at the ages of 10 to 12 may begin special training under the pastors. The Pre-Seminary is to be located on a large lot in Jose C. Paz, near the present site of the homes for the aged. The theological department will be conducted at the Pre-Seminary. The Lutheran Church here is now engaged in raising $100,000 pesos to aid in preparing its youth for more effective service in the church through the Pre-Seminary.

Approval was given to go ahead with plans to build a suitable home for orphaned children at La Falda where a Swiss family has already given land for the project. The plan may provide space for pastors and their families to take vacations. Some funds have been raised on the field and recently Miss Catherine Juram has announced this to be the Children of the Church project for the year ahead. The first unit will accommodate 12 to 15 boys and girls.

A new committee on Christian Education was named to co-operate with all of the congregations of the church and a similar committee in the confederation of churches. Miss Myrtle Wilkie, only woman missionary on the field, was named chairman to work with Miss Lydia Baldoni and Miss Delia Valente.

DURING THE convention there were animated discussions on proposed changes in the constitution, some of which are required to meet government requirements.

Officers elected to serve for a two-year term included the Rev. Luis Garcia, president; the Rev. N. Earl Townsend, vice president. The Rev. Emanuel Lichtenstein and Arthur Habbeger were elected to serve on the Directive Committee.

Dr. and Mrs. Gilbert have been visiting congregations throughout the entire church since their arrival in the country on Aug. 11. The visitation has included our work in the Misiones territory to the north and Olaveria, Tandil and Azul to the south and west of Buenos Aires, as well as congregations, the Homes, Bible Training School, and Pre-Seminary, and American Ev. Institute in Buenos Aires.

The Rev. Jonas Villaverde was named to be delegate to the conference of Lutheran synods in Curitiba.

In addition to addressing the Lutheran convention, Dr. Gilbert spoke to the pastoral association of greater Buenos Aires.

—HERMAN L. GILBERT

NSAS:

tholic Bulletin Note

WICHITA—The following is quoted rbatim from a church bulletin of a cal Roman Catholic church:

"In this country, we are witnessing an ensified crusade of prejudice and gotry against the Catholic school sysm. Every legal maneuver is being used eliminate Catholic schools completely d to substitute the public school sysm as the sole teaching agent in this untry!"

ST. JOHN'S CHURCH, Salina, has found it cessary to call a halt to its parish house ilding effort. Members have sustained nsiderable financial losses from the recent ods and continuous rains.

DR. AND MRS. L. S. G. MILLER, returned issionaries from Japan, will spend two eks in the Kansas Synod.

Lutheran World Action "Turn in the Road" conferences will be held in Kansas City, Mo., Nov. 12; McPherson, Nov. 13; and Hays, Nov. 14.

A MEETING OF National Lutheran Council urches was held Sept. 25 in First Church, peka. Discussed was the feasibility of a utheran Welfare Council in Kansas comsed of NLC church groups.

THE REV. MAX GEISSLER assumed the pasrate of St. Paul's Church, Peabody, Sept. 1, as installed Sept. 16.

DR. WALTER H. TRAUB, Kountze Memoal Church, Omaha, will participate in opeka's Religious Emphasis Week sponred by the Topeka Council of Churches.

Synodwide offerings for disaster flood relief were received Sept. 23; funds are to be sent for churches, parsonages, suffering families and flood damage. Chapman and Abilene are the first beneficiaries.

SYNOD'S CAMP COMMITTEE met last month t Camp Wa-Shun-Ga to study plans for amp remodeling. Plans are to erect new abins costing approximately $1,200 each, he Brotherhood of synod to undertake to raise sufficient funds for these cabins.

EXTENSIVE REPAIRS to First Church, Topeka, have been under way.

THIRTEEN teaching clinics will be held in synod, Oct. 14-26.

FALL CONFERENCE DATES: Western, Oct. 21, St. John's, Salina, Pastor Lyle C. Burns speaker; Southern, Oct. 28-29, Christ, Eureka, Dr. and Mrs. L. S. G. Miller speakers; Eastern, Nov. 4, St. Mark's, Atchison, Dr. and Mrs. L. S. G. Miller speakers.

T. BENTON PEERY

MINNESOTA:

Turn-in-the-Road Dates Set

MINNEAPOLIS—"Turn-in-the-Road" conferences for pastors and laymen are being held throughout this area. Purpose is to promote Lutheran World Action. Scheduled dates: Grand Forks, N. D., on Oct. 9; Minneapolis and St. Paul, Oct. 30; Fargo, N. D., Nov. 1; and Great Falls, Mont., Nov. 2.

THE REV. GEORGE MOELLER resigned as pastor at Cannon Falls to accept the call to Epiphany, Minneapolis. THE REV. HAROLD CARLSON became pastor of Holy Trinity, St. Paul, on Oct. 1 where he succeeds Dr. Wm. P. Gerberding.

GROUND-BREAKING services of the church school building were held at Faith-Lilac Way Church, Robbinsdale, Sept. 23.

THEME of the Minnesota State Luther League convention at Albert Lea, Sept. 14-16, was "Living Echoes."

CENTRAL CONFERENCE churches held their 65th annual convention at Walters, Sept. 24-25. Dr. J. M. Girtz and Dr. Charles Puls spoke.

The Municipal Auditorium has been engaged by Minneapolis Methodists for a Protestant Reformation mass meeting. Dr. Roy L. Smith, editor of the "Christian Advocate," will be the principal speaker at the service on Oct. 31.

WOMEN of the Western Conference (A Group) met at First Church, Winnipeg, Sept.

NORTHWEST Synod Pastors George McCreary and Paul Graf (center) recently entertained 1 young men of Holy Trinity Church, Minneapolis, talked to them concerning "the high calling o the ministry." Holy Trinity currently has two sons in seminary, four in college, five in high school— all planning on entering the ministry. "Keeping the calling of the Christian ministry continuall before young people will result in many more decisions for this service," maintain the two pastor

26-27; B Group meets at Livingston, Mont., Oct. 22-24; Central Conference women are scheduled to meet at Redeemer Church, Minneapolis, Oct. 21-22.

PAUL LUTHER WETZLER

NEBRASKA:

"Use Our Own Arguments . . ."

OMAHA—When three laymen and the pastor of Our Redeemer Church, Omaha, met to plan the fall stewardship effort, each one agreed to "let's use our OWN arguments for an awakened stewardship effort this fall." They immediately decided that each member of the group would write a short article for "The Messenger" (church bulletin) so that "our people may know exactly what the (local) circumstances are!"

That's how members of Our Redeemer are now reading "Why I Think We Should Pay Our Benevolence in Full" by Layman V. D. Elseffer; "The First Six Months" by Pastor Harvey Clark; "Why I Contribute to Benevolence" by Layman Virgil Johnson; and "Where Our Benevolence Goes" by the third layman, Lyle Camp.

LUTHERAN CHAPLAINCY SERVICE is about to begin in Nebraska. Under the direction of the Nebraska Lutheran Social Service, a Lutheran pastor will serve as full-time chaplain with headquarters in Lincoln. He will also co-ordinate and assist chaplaincy work in Omaha until another full-time pastor is secured for there.

Freewill offerings are to be received in Nebraska Synod congregations during October for this necessary ministry.

PASTOR LEO NIELSEN, formerly at Pear City and Kent, Ill., was installed as pastor of First Church, Nebraska City, Sept. 23, by Synod President T. J. C. Schuldt.

Dr. Alfred W. Young, former pastor o First Church, Omaha, was installed superintendent of Tabitha Home Sept. 18, by Dr R. R. Belter.

THE REV. KARL KEMPER, previously a Linn, Kan., has accepted the call to become the pastor at Hardy.

STUDENT LOYAL MORTENSEN, middler a Central Seminary, is supply pastor for St John's, Vacoma, since Sept. 1. Pastor Paul Wiegman continues as pastor of the congregation. This arrangement was made by President Schuldt in order to give the congregation morning services and to make a canvass of the field.

PAUL WIEGMAN

EW JERSEY:

rst Lay Commissioning

TRENTON—Two notable contributons to the foreign mission program of e United Lutheran Church in India were ade by New Jersey congregations durg recent weeks.

THE FIRST LAY commissioning service to conducted by the New Jersey Synod was ld in Sea Isle City, when Mr. and Mrs. Godfrey Haywood dedicated themselves the field in India. Mr. Haywood will pervise ULCA printing and publishing inrests in Guntur. (See New York news)

Dr. Fred J. Fiedler, secretary of the Board Foreign Missions, conducted the service th the assistance of Pastor Curvin H. ein.

COMMISSIONING services for the Rev. and rs. Samuel Schmitthenner, who will be iling for the Peddapuram field in India, ere held in St. Mark's, Trenton, Sept. 23, Dr. Luther A. Gotwald, executive secrery, ULCA Board of Foreign Missions.

The congregation has assumed the finanal obligation of $600 per annum toward e support of the work being done by the hmitthenners. RALPH I. SHOCKEY

EW YORK:

b with a blindfold on . . .

NEW YORK CITY—Three excited eople started a stirring adventure when e "City of Philadelphia" cast off from Brooklyn dock Sept. 28 en route to mbay, India. Little nine-year-old aren Haywood, and her parents, Mr. id Mrs. J. Godfrey Haywood, were on e way to their new assignment in untur, India, where Mr. Haywood will pervise the printing plant for the Board Foreign Missions.

"It will be quite a job," he confessed. 'm going in with a blindfold on."

FIRST TASK will be learning the Telugu nguage, which uses character letters and is

BELLS

story of the week

SINCE EARLY this year, Pastor Howard McCarney and the Zion Church (Middletown, Md.) Council have watched church attendance figures—going up! During the July council meeting, one layman suggested that "an attendance of 400 would really be reason to 'ring the bells,' eh?"

Later, after the McCarneys had left on vacation, some of the laymen, remembering, suggested the congregation welcome the pastor on his return by making an effort to break the attendance records the first Sunday after vacation ended.

Carefully planned publicity, withheld from the pastor, was mailed everyone: "If enough (400) of us attend, you'll be helping to 'ring bells.' "

THE DAY dawned clear and bright; members of Zion poured into the church from all over the Middletown Valley.

Completely unprepared for the abnormally large crowds which pushed Zion's walls outward the pastor was completely nonplussed until just before the singing of the last hymn when two events cleared things up:

The sound of Zion's church bell high in the steeple told everyone the news he wanted to hear . . . and someone handed Pastor McCarney a slip of paper:

"Sunday School 512
Church ..... 556!"

In the buzz of happy excitement that followed, the pastor forgot several important announcements. Not knowing about the secret publicity, he hesitated mentioning "why the bell's ringing"; instead, he said simply: "I'm flabbergasted!" Zion beamed!

Later, Pastor McCarney wasn't too flabbergasted to tell the congregation in the church bulletin: "Since I was too shocked to express my feelings last Sunday, won't you all come back this Sunday to get my reactions?"

—DICK SUTCLIFFE

MEMBERS of Good Shepherd (mission) Church, Columbia, S. C., and Pastor Harold Park recent converted a former stable into a chapel (see "The Lutheran," Oct. 3) following purchase of house and garage for use as a church. Here, crews of church people apply finishing touche

akin to the ancient Sanskrit. There are no linotype machines to set Telugu and the printing plant possesses only old equipment: two or three cylinder presses and a couple of handpresses. Putting it into efficient order will require a lot of work, Mr. Haywood realizes. New equipment will be added as soon as possible, however, since the plant will serve for the religious printing work of all Telugu mission fields, including those of other denominations. About 25 million people speak the Telugu language.

KAREN will have a lot of interesting things to write home to her former schoolmates at Sea Isle City, New Jersey, where she has spent all her life so far. Her parents will also help keep the folks "back home" informed about India, since both have journalistic experience and leanings. Mrs. Haywood was once on the staff at the Lutheran Seminary at Philadelphia.

For the past two years the Haywoods have been seeking full-time Christian service. His experience as publisher, advertising manager and mechanical superintendent for daily and weekly newspapers did not seem to fit into any established pattern of church work, until the call came to cross half the world and serve the mission field in India. Now they're off for a five-year term of service there, after which other calls may come from remote and exotic regions of the world.

Guntur won't be too strange, though. "They have running water and electric lights there," Mr. Haywood remarked. "A large house next to the printing plant will probably become our home."

Karen has a small hunting knife wit which to fend off tigers, but it won't b needed among Guntur's 60,000 people. Th worst danger there is from scorpions. Mo of the year Karen will be attending th Kodaikanal School for the children of mis sionaries. A. P. S

OHIO:

Scherer, Youngdahl, Holl

COLUMBUS—Ohioans who don' mind traveling can hear three top-rank ing Lutherans speak at Reformation serv ices on successive Sundays. In Dayto Oct. 21, the Lutheran Laymen's Leagu will sponsor a service featuring an ad dress by Dr. Reuben Youngdahl, of Mt Olivet Church, Minneapolis. A wee later, Dr. Walden Holl, of First Church Johnstown, Pa., will be the Reformatio speaker at Mansfield. In November (4th) Dr. Paul Scherer, of New York City, wi address a Wittenberg College field house audience of several thousand.

PURCHASE of a 106-acre farm adjacent t synod-owned Camp Mowana near Mansfield will give additional room for summer edu cational opportunities.

TWO RECENT Ohio Synod weddings: Dr George F. Weissling to Alma Peterson a Central Church, Edmonton, Alberta, Can ada, Aug. 20; Pastor Luther E. Buchholt to Naomi Linsenmayer, active synod youth

orker, at First Church, Mansfield, Sept. 14.

MRS. GEORGE ZELIE was installed as di-ctor of religious education and first full-ne lay worker at Redeemer Church, oledo, Sept. 30.

A bequest of $500 has been received for the Foundation Fund (for charitable and educational purposes) of First Church, Dayton. The gift came from Mrs. Elizabeth Penird of Auburn, New York, who served as office secretary during the war years. Mrs. Penird, not a member of the congregation, indicated her love and concern for the church in the bequest given in memory of Miss Frances Weusthoff, former financial secretary.

DR. ROBERT S. KINSEY, former Bible pro-ssor at Thiel, was installed associate pastor Augsburg Church, Toledo, on Sept. 23 by astor W. Carl Satre.

DORIS SMITH, active Luther Leaguer and rmer staff member of the synodical paper, *ie Synod of Ohio,* leaves First Church, oledo, Oct. 15, to become secretary in the uther League of America office.

CALVARY CHURCH, Chillicothe, recently cognized Miss Carolyn Herrnstein for serv-e in the Cradle Roll since 1917.

PASTORS Willard I. Hackenberg, Tom B. omrighausen, William O. Calvert and eorge F. Haynes are arranging the 1952 nubel-Miller Lectures to be held at Canton n. 31-Feb. 1. New York Synod President R. Knubel will preach on "Pastoral ounseling."

E. RUDOLPH WALBORN

NTARIO:

45,000 Venture in Faith

KITCHENER—The Canada Synod and e Board of American Missions have ade a $145,000 "venture in faith" in e progress of Latvian and Estonian ission work in Toronto. That amount is e purchase price of Old St. Andrew's esbyterian Church, title to which will e secured on Oct. 15.

FOR A TIME it seemed as if the whole plan ould fall through because synod was un-ble to find a taker for a commercial first

CAMPUS

WATERLOO Seminary will observe its 40th anniversary during Reformation season, will hold a service of thanksgiving in St. Matthew's Church, Kitchener, Oct. 28. Enrollment this year is about average: eleven full-time and three part-time students.

NORTHWESTERN Seminary's fall enrollment includes 21 seniors, 28 middlers and 26 juniors. Dr. Theodore Bachmann, Luther Seminary professor, St. Paul, will deliver a Reformation Day address in the seminary chapel Oct. 31.

MICHIGAN University's Lutheran Student Center is to be dedicated Oct. 14.

MIDLAND College's student body is 68 per cent Lutheran, reports Public Relations Director William Zimmerman. Students come from 15 states, Hawaii, Puerto Rico and Germany. Midland enrollment of 349 is only 15 less than a year ago this month!

GETTYSBURG College has received approximately $15,000 from the estate of the widow of the late Dr. George Stahley. Although there are no strings attached, Mrs. Stahley's will suggests gifts to the biology department (which her husband helped found), infirmary and the music department.

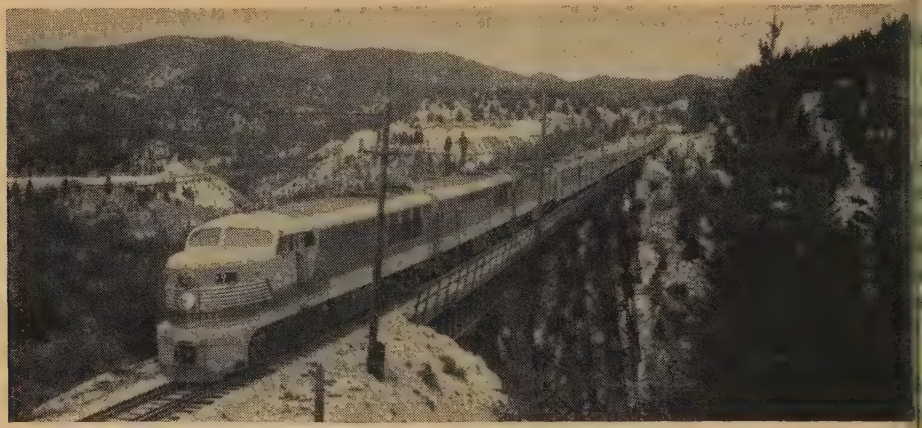
NORTHWESTERN Seminary's board, meeting Sept. 21, has voted to recommend the purchase of another large apartment house to care for the increased number of seminarians.

WATERLOO College, with an unusually large class of 80 freshmen, believes its registration will top 200 this year!

ULCA FOOTBALL SCOREBOARD

Saturday, October 13, 1951

CARTHAGE at Wheaton
Lehigh at GETTYSBURG
LENOIR RHYNE at Tampa
MIDLAND at Kearney State
MUHLENBERG at Lafayette
NEWBERRY at Citadel
Clarion State at THIEL
Swarthmore at WAGNER
WITTENBERG at Heidleberg



ULCA TRANSPORTATION Chairman William H. Patrick, Jr., currently negotiating with rail lin for travel privileges for ULCA-convention delegates Seattle-bound next fall, says "providing w can assure the railroads 125 first-class round-trip tickets, we will be able to have a special tra next October." If possible, train will go one route, return another. Here, Milwaukee Road strea liner glides down western slopes of Cascades, one of several possible routes

mortgage of $70,000. Then Dr. Elwood Bowman of the Board of American Missions prepared a schedule showing how the purchase could be financed. So impressed were the members of the board of the congregation that owned the property that they agreed to hold the first mortgage themselves. The BAM will provide the remaining $75,000 through a bank note and second, third, and fourth mortgages. For the first five or six years, the board and synod will assist the mission congregations in meeting debt service charges, over $10,000 annually.

On the receiving end of this venture are two groups of Lutheran DPs. The Estonian group was organized early in September with 350 confirmed members; the Latvians expect to have over 400 charter members. With several thousand of each nationality already in Toronto, and the influx expected to continue for a time, the congregations are expected to double in size in a few years.

The building just purchased will be adequate for any such growth—it seats 1,100.

(*Incidentally, the building will provide one thing hitherto lacking in the preparations being made to entertain the United Lutheran Church convention which, it is hoped, will meet in Toronto in 1954—a church large enough to accommodate the opening communion service!*)

Kitchener-Waterloo's fifth annual Church School Week (*see* THE LUTHERAN, *Sept. 1*) was another success as clergymen visited a the public and high schools of the community to urge "Every School Child in Sunday School." A similar venture was launched this year in Hamilton where 9,000 children and youth attended a church and Sunday school rally in the civic stadium.

WHEN ZEB TREXLER, associate stewardship secretary, made a quick trip to the Canada Synod territory last spring he made such a good impression that he was immediately invited back. For two weeks in mid-September he conducted a series of one-night "workshops" on stewardship. Judging by the questions asked at these well-attended meetings the laymen are concerned about the practice of tithing as a solution to the church's financial needs.

WALTER HACHBORN, St. Jacobs, was re-elected president of the Luther League of Canada at its convention in St. Peter's, Kitchener, Ontario, September 1-3.

NORMAN BERNE

NNSYLVANIA:

d Organ Still Plays

NORRISTOWN—A 160-year-old or-n still in playing condition is the pride Zion Church, East Pikeland. Built by avid Tannenberg, the most famous or-n builder of his day, the instrument as dedicated Oct. 9, 1791. It will be ayed at the anniversary service this nday at 3:30 P.M. Of the three Tan-nberg organs still in existence, Zion's the only one able to be used.

DELEGATES of area Women's Missionary cieties are looking forward to the annual nvention of the Norristown Conference ciety to be held in Emmanuel Church, ttstown, Oct. 25.

NEARLY 900 heard Dr. L. Ralph Tabor Washington, D. C.) speak on "The Secret mor of the Christian" at historic Old appe Church last month at the second nual family rally of the Ministerium of nnsylvania's Brotherhood. Seated outdoors ar the oldest unaltered Lutheran church America, the congregation also heard usic by the Reading Conference men's orus.

DR. F. EPPLING REINARTZ, secretary of the LCA, was guest preacher at Emmanuel urch, Pottstown, Sept. 30.

ST. MATTHEW'S CHURCH, Kellers Church, s planned a series of services marking the ngregation's 200th anniversary. Guest eakers include Pastors Fritz Gauer, of aiserslautern, Germany; E. E. Fischer, Ministerium of Pa. president; T. L. Fischer, Norristown Conference president.

THEODORE L. FISCHER

Million Dollar Disposal

YORK—Over half of an estimated million dollar estate of the late Mrs. Sarah A. K. Hoober, widow of the former president of Gettysburg Seminary's Board of Directors and prominent York layman, has been left to some 20 public charities, churches, universities and similar institutions.

Yale University gets a lion's share—$250,000 for the school's department of religion and the establishment of a York County medical scholarship fund. This, added to the million and a half contributed prior to her husband's death a year ago, brings the Hoober contribution to Yale close to two million dollars.

GETTYSBURG SEMINARY receives $25,000 as a "John A. Hoober Memorial Fund."

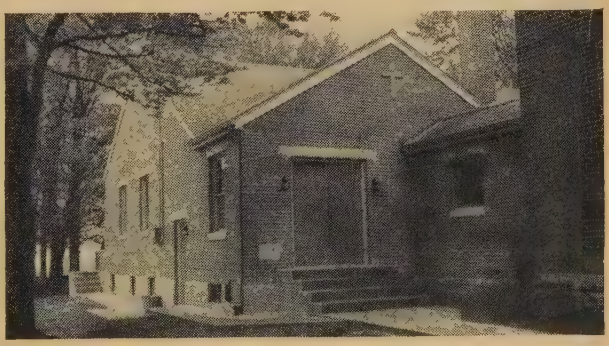
THE ULCA BOARD OF PENSIONS and Relief also receives $25,000, as a memorial to Mrs. Hoober's parents.

THE NATIONAL LUTHERAN HOME for the Aged (Washington, D. C.) gets a similar amount as "The Sarah A. K. Hoober Fund."

AMERICAN BIBLE SOCIETY is to receive $10,000.

ST. PAUL'S CHURCH (York) gets $10,000 "for use and benefit of the music fund," another $10,000 for "carrying out of its general church purpose."

SUSQUEHANNA UNIVERSITY will receive



EMBERS of Zion Church, rshing, Ind., oldest Indiana nod congregation, recently dicated this $26,000 parish use. Assisting Pastor Leslie ager was Indiana Synod esident Fred Hanes. Struc-re is connected to main urch by enclosed breezeway

CORNERSTONE for the ne
$300,000 St. Paul's Church
Richmond, Ind., is shown b
ing laid by Pastor Albert
Keck. Structure should
completed by late spring, w
accommodate 725 people
cluding 500 in the nave. Ne
year is St. Paul's centenni
Assisting Pastor Keck in t
ceremony was Dayton (O
Pastor William Zimmann

$20,000 for establishing an annual scholarship fund preferably for York county.

ST. PAUL'S Women's Missionary Society gets Mrs. Hoober's diamond engagement ring "to be sold for not less than $1,000."

GETTYSBURG SEMINARY received $50,000 from the estate of Mrs. Ida Witman Browning; Tressler Orphans' Home, and Trinity, Wrightsville, $5,000 each from same estate.

HELEN RIALE was elected president of the York District Luther League at the annual convention as Camp-Edi-On.

ST. PAUL'S LUTHER LEAGUE, Hametown, sponsored a bus trip to Tressler Orphans' Home.

THE REV. CARROLL LEE BOYER, Middletown, Md., has been called as assistant pastor at St. Matthew's Church, Hanover . . . THE REV. JOHN RICE has resigned, after 14 years as pastor at Spry, to accept a call to Zion, Lykens . . . THE REV. KENNETH D. JAMES, Littlestown, has accepted a call to Glen Rock, after 11 years as pastor of St. John's Church.

LUTHERAN WELFARE SERVICE FOR AGED has opened its office in York at 563 West Market Street, with Sister Charlotte Weissgerber, graduate of the Philadelphia Motherhouse, as its executive secretary.

TRINITY CHURCH, East Berlin, is 140 years old . . . ST. MATTHEW'S CHURCH, York, broke ground for a $250,000 parish house recently . . . LUTHER MEMORIAL CHURCH, York, will erect a $85,000 church seating 250 persons.

HERBERT SPRINGER, organist and choir d
rector of St. Matthew's Church, Hanove
will teach organ at Gettysburg College.

PAUL LEVI FOUL

WISCONSIN:

Close Vote on Badger College

MADISON—The Wisconsin Confe
ence has decided by a close vote (21-2
to ask its parent Northwest Synod to e
tablish a four-year liberal arts college
Wisconsin.

Although there is a heavy Luthera
population in the Badger State, there
only one small Lutheran church-relate
institution of higher learning.

A committee appointed six month
ago to study the matter recommende
to the conference at its recent conve
tion in Menominee that such a colleg
was feasible and, further, that syno
should be the sponsoring agency.

All speeches FOR such a proposed colleg
were prefaced with "we do not want to d
anything that will deal a blow to Carthage
The speeches AGAINST the establishme
of such a college were prefaced by "we thin
Wisconsin Lutheranism should have a co
lege and that the ULC should begin one on
when we have the money, and when Ca
thage is not as hard-pressed as today."

By a close vote 21-20 the matter will
brought before the next convention of th

Imported Altar Linens

The very finest pure linen from Northern Ireland is used in making these altar linens. They are available only in sizes indicated. All with hand-drawn thread, machine hemstitched.

Order Number	Item	Size (including hem)	Price
(NXQ711)	Purificators	12" x 12"; ½" hemstitch	$ .50
(NXQ712)	Lavabo Towels	10" x 15"; ⅜" hemstitch	1.00
(NXQ713)	Pall Covers	6¼" x 6¼"; 1½" hemstitch	.70
(NXQ714)	Corporals	18" x 18"; ¾" hemstitch	3.00
(NXQ715)	Veil	36" x 36"; 1¾" hemstitch	5.00
(NXQ716)	Veil	45" x 45"; 1¼" hemstitch	7.00
(NXQ717)	Veil	54" x 54"; 2¼" hemstitch	10.00
(NXQ718)	Fair Linen	20" x 98"; 2" hemstitch	12.00
(NXQ719)	Fair Linen	22" x 98"; 2" hemstitch	13.00
(NXQ720)	Fair Linen	22" x 110"; 2" hemstitch	15.00

Any of the following symbols may be hand or machine embroidered on the linens at the prices shown below. Please indicate by a diagram or sketch the desired position of the symbols on the linens. For embroidery on the Fair Linen, multiply cost of embroidery by five, and state dimensions of altar mensa (top).

Symbol	Hand Embroidery	Machine Embroidery
2" Greek Cross	$2.85	$1.50
3" Greek Cross	5.00	2.75
4" Greek Cross	7.00	3.50
2" Latin Cross	3.50	1.75
3" Latin Cross	6.00	3.00
4" Latin Cross	8.00	4.00
3" IHS (separate letters)	7.00	3.50
4" IHS (separate letters)	10.00	5.00
5" IHS (separate letters)	12.00	6.00
3" IHS (monogram with Latin Cross)	7.50	3.75
4" IHS (monogram with Latin Cross)	11.00	5.50

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Synod of the Northwest.

As a gesture of loyalty to Carthage, the school supported by the Synod of the Northwest, the conference sent Dr. Morris Wee, Carthage president, a telegram expressing confidence in Carthage and best wishes for his tenure as college prexy.

(*Dr. Wee resigned his Carthage post Sept. 20. See* THE LUTHERAN, *October 3, 1951.*)

COMMENTING on the development, the Menominee (Mich.) *Herald-Leader* said editorially:

"The most ardent discussion of the group turned on the proposal for a Lutheran college in Wisconsin, which, said the Rev. C. H. Zeidler of Appleton, although it has the second largest number of Lutherans of any state, is without a Lutheran college. The churchmen were not opposed to a Lutheran college, but questioned the timeliness of the proposal, which comes when most small liberal arts colleges are having financial difficulties.

"The point for the public, of all denominations, is that these churchmen are concerned about the results of schooling which does not emphasize the religio-moral basis of life. There is an effort in nonsectarian schools to curb discussion and development of religion," said the Rev. Zeidler.

"Whether the Lutheran Conference succeeds immediately in its quest of a college or not, it points the church's awareness of social and spiritual needs and the determination to work for their solution, a problem of all faiths which merits the widest public recognition and support."

At present, United Lutheran young people in Wisconsin go to Carthage, Wittenberg or non-ULC colleges in Iowa or Minnesota.

Two sites mentioned as possibilities for the proposed school include Stevens Point and Fond du Lac, the latter recommended by the committee of the conference.

CHARLES A. PULL

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Morning Worship, 11:00 O'clock

DECEASED

Dr. William E. Buchholtz

Dr. William E. Buchholtz, pastor of the three-church Roseville, Ohio, parish since 1915, died Sept. 23. He was 68.

Born March 5, 1883, in Middle Point, Ohio, he was graduated from Wittenberg College in 1907 and from Chicago Seminary

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'10. Ordained the same year by the Synod of Ohio, he served pastorates in Bridgewater, Nova Scotia, until he accepted a call to the Roseville parish in '15.

One of the congregations, St. Paul's, Roselle, prepared to break ground when the bank failures of the early thirties wiped out the building fund. Ten years later, however, Pastor Buchholtz had rallied his congregation and together they dedicated a $100,000 church.

Surviving are his wife, eight children, the Rev. Paul H. Buchholtz, Yondota, O.; the Rev. Luther E. Buchholtz, Belleville, O.; Mrs. Jacob Swingle, wife of an Omaha, Nebr., pastor; Mrs. Mary Foster, Mrs. Miriam Rice, Fern C. Buchholtz, Grace Buchholtz, and John Buchholtz.

The funeral service was conducted in St. Paul's Church, Roseville, Sept. 26, by Ohio Synod President George W. Miley. Burial was in Roseville.

Rev. George B. Ely

The Rev. George B. Ely, pastor of Oriole Church, Jersey Shore, Pa., died in a Carlisle (Pa.) hospital Sept. 7. He was 72.

A graduate of Gettysburg Seminary after several years of teaching at Kutztown and Shippensburg (Pa.) State Teachers Colleges, he served as pastor of congregations in Flohr and Arendtsville, Pa.

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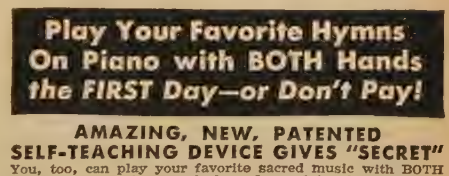

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Surviving are his wife, Mrs. Naida Sparrow Ely; a son, George W. Ely, Mt. Holly Springs, Pa.; two daughters, Mrs. Stanton Thomas, of Aspers, Pa., and Mrs. Vincent Farina, Norristown, Pa.; and a brother.

The funeral service was conducted in St. Paul's Church, Carlisle, by Central Pennsylvania Synod President Dwight Putman, Pastors E. P. Truchses, O. D. Coble.

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Rev. Paul W. Hanshew

The Rev. Paul W. Hanshew, retired Indiana Synod pastor who has lived in Springfield, O., since 1947, died July 19. He was 52.

Born in Trotwood, O., he was a graduate of Wittenberg College and Hamma Divinity School. He served pastorates in Hicksville, O.; Monroeville, Walton and Evansville, Ind., and was chaplain of the Civilian Conservation Corps. He was a chaplain in the U.S. Army from '41 through '46. Due to injuries he was forced to retire in 1947.

Surviving are his wife, a daughter, his father, two brothers, and a sister.

The funeral service was conducted in Trinity Church, Springfield, O., July 23 by Indiana Synod President F. M. Hanes assisted by Hamma Dean E. E. Flack, Dr. Paul P. Anspach, and the Rev. Daniel J. Uhlman.

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Mrs. Fred Kern

Mrs. Fred Kern, wife of the Rev. Fred Kern, National Lutheran Council representative of the Commission on Lutheran Cooperation in Latin America, died in Austin, Texas, Sept. 18.

Mrs. Kern had gone to Austin with her two sons and daughter, following her husband's resignation as pastor of Salem Church, Fremont, Nebr., earlier this year to accept the NLC appointment.

Pastor Kern had returned from his assignment in Venezuela to be at his wife's bedside during the last few weeks of her life.

Surviving are Pastor Kern; Gerard, graduated from Wagner College last June; Byron, who graduated from Fremont High School last year; and Judith, a high school sophomore.

Mrs. Edward P. Schueler

Mrs. Jennie Bates Schueler, widow of the late Dr. Edward P. Schueler, former home mission superintendent for the Southern California area, died in Pasadena, Calif., Sept. 17. She was 86.

Born near Fort Wayne, Ind., she served with her husband in pastorates in Kansas City, Mo.; Quincy, Ill.; Albuquerque, N. M.;

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Surviving are a daughter, Mrs. B. L. Major, of Fillmore, Calif., and two sons Dorner T. Schueler, Berkeley, Calif., and Alfred E. Schueler, Beaver, Pa.

The funeral service was conducted Sept. 21 in Trinity Church, Pasadena, by the Rev. H. Paul Romeis assisted by Dr. Howard A. Anspach and A. L. Groseclose.

CHANGES OF PASTORATE

INDIANA

FRANK, JOHN G. From Gloria Dei Church, Denver, Colo. To St. Andrew's Church, Indianapolis, Ind. 1703 Gerrard Dr.

GARDNER, JOHN B. From Adamsville parish, O. To Delphi parish, Delphi, Ind. 121 N. Market St.

HEINE, ROBERT H. From St. Andrew's Church, Indianapolis, Ind. To Fort Wayne, Ind., mission developer. 2026 Bayer Ave.

PIFER, WILLIAM L. From Pleasant View Church, Indianapolis, Ind. To Church of Our Saviour, Fort Wayne, Ind. 429 W. Rudisill Blvd.

KENTUCKY

CRESSMAN, CHARLES P. From Wittenberg College, professor. To Third Church, Louisville, Ky. 1860 Frankfort Ave.

HAUCK, ALLAN. From Roanoke College, assistant professor of religion and philosophy. To St. Mark's Church, Newport, Ky. 730 Park Ave.

MARYLAND

BROWN, WILLIAM M. From Casstown Church, Casstown, O. To St. Stephen's Church, Baltimore, Md. 402 Beechfield Ave.

HINES, CHARLES J. From Emmanuel Church, Baltimore, Md. Pastor emeritus. 3300 N. Charles St., Baltimore.

MICHIGAN

MUELLER, CHARLES. From Olivet Church, Toledo, O. To Redeemer Church, Lansing, Mich. 213 Virginia St.

NEBRASKA

GOMANN, EMIL A. From Saskatoon Seminary, professor. To Grace Church, Gurley, Nebr.

ROCKY MOUNTAIN SYNOD

LUND, CLARENCE B. From Ascension Church, St. Paul, Minn. To Messiah Church, Denver, Colo., associate pastor. 1570 Ogden St.

ULC CALENDAR

CT.

14. Women's Missionary Society. Illinois Synod. St. John's Church, Sterling
13. Brotherhood, Ministerium of Pennsylvania. St. Luke's Church, Reading
14. Luther League Convention. Connecticut State. Grace Church, Hartford
14. Brotherhood, Canada Synod. St. Peter's Church, Kitchener, Ontario
16. WMS, South Carolina Synod. Mt. Tabor Church, West Columbia
18. WMS Convention. Indiana Synod. St. Luke's Church, Fort Wayne
18. WMS Convention. Georgia-Alabama Synod. St. Paul's Church, Savannah, Ga.
18. WMS, Maryland Synod. Luther Place Memorial Church, Washington, D. C.
21. WMS Convention. Kentucky-Tennessee Synod. First Church, Louisville, Ky.
21. Brotherhood Convention. West Virginia Synod. Jacksons Mill
20-21. Brotherhood Convention. Illinois Synod. Trinity Church, Rockford
26-27. LL Convention. Indiana Synod. St. Mark's Church, Indianapolis
26-28. LL Convention. Ohio Synod. Wittenberg College, Springfield

NOV.

4. Brotherhood Convention. Indiana Synod. Grace Church, Elkhart

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IN CONCLUSION . . . . . .

LET'S GET BACK to this question of what translation of the Bible should be read to us by our pastors in the Scripture lessons on Sunday mornings. It isn't the most important question facing the world at this hour. Even if our pastors continue to read the Scriptures to us in the language of 340 years ago, we shall understand part of what we hear. But it is at least fairly important that we should have the Word of God in the language we can best understand.

It seemed for a while that the new Service Book of Lutheran churches of America would be published before the Revised Standard Version of the Bible is completed in 1952. Now it is clear that the new translation will be completed before the Service Book goes on press, so it is not too late to make the change if we want it.

Hardly anybody denies that the new translation is much clearer and more accurate than the old one. Then why don't we switch over without any argument? Because it is usually easy to keep on doing things the way we have done them.

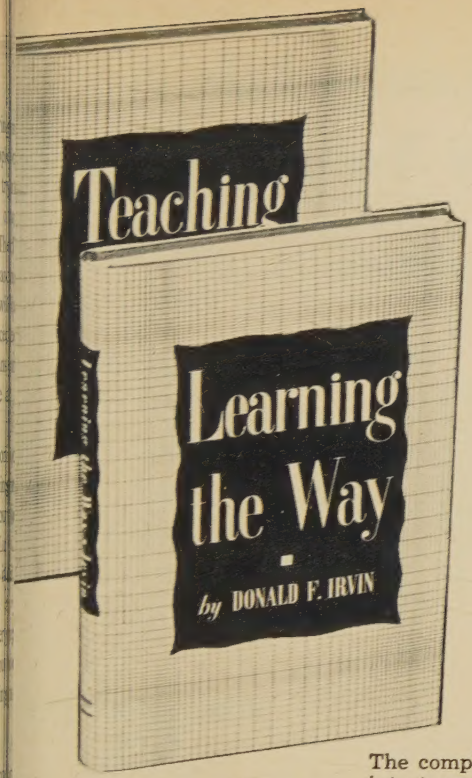
Practically all Lutheran churches of Europe have avoided this danger by revising their translations of the Bible two or three times in each century. They use these in their public worship. In America the Lutheran churches of Scandinavian origin have kept up to date by permitting their pastors to use in public worship the new translations made in the English language. It is chiefly the United Lutheran Church which has influenced the Commission preparing the new Service Book to plan on using the 1611 Bible.

THIS IS A DECISION that ought to be made by the people who will listen to the reading of the Bible in the church durin the years ahead. Pastors and peopl should sit down in small groups and tr out the reading of various portions o Scripture in the two translations. (Th New Testament in the Revised Standar is available, and the Old Testament wi appear next year.) If you are convince by such an experiment that the new trans lation should be approved, you have way of registering your opinion.

You can instruct the delegate fro your congregation at the next meetin of your conference to move that yo synod consider requesting the United Lu theran Church to act on this matter at it 1952 convention. That sounds like complicated process, but it is the ver democratic way we have of bringing ou ideas up to the top level in policy makin in our church.

AT A MEETING OF EDITORS of Nationa Lutheran Council churches a few week ago (*see page 6*), I found that the other all agreed with me that this questio should be given careful study. One edito said that when he started using the ne translation at daily devotions in his hom his children immediately noticed the could understand the Bible much better He thought that ought to prove that it would be better understood in the Scrip ture reading in church.

Each generation seems to be gettin further away from faithful Bible reading I am convinced an important reason i that the Bible most of us know (the Kin James translation) is slipping into th past, and doesn't speak sharply to u today. We ought to put the full approva of the church back of a new translatio before it is too late. —ELSON RUFF



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